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THE

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SERMON FROM JOHN XIV. 19.

LIFE:

A Sermon preached before the General Convention, in Boston, June 11, 1858.

BY REV. JAMES PARK STUART.

"Because I live, ye shall live also."

ALL life is divine in its origin, divine in its flowing-forth, divine in its use. The angels of the highest heaven live from the love of the Lord, whose beauty they behold, whose life flows into them by an ineffable influx, and by whose power they are strong to do the Divine Will. They have neither power, wisdom, nor love, that they do not ascribe directly to its source; and that source is the Lord. The angels of the inferior heavens are also in the Divine Life: they live for the Lord, from him, and in him. And, with us, this life, that flows down into our members and organs; into our external senses, — the ear, the eye, the tongue, — giving power, animation, and function to all, — does not originate in us. Even our own inmost soul is not the fountain of our life: we live from the Lord. Life from him flows into our souls, filling them with a life not their own, not derived from their form and structure, but a life that is purely and positively divine; as really divine, and not human, as the light and heat of the noonday are solar, and not terrestrial.

In one respect, the law is the same in every plane of life, from the highest to the lowest, — from the highest angel to the lowest inanimate rock. In the angel, the life-influx from the Lord is *angelic*, and in the highest sense human; in man it is *human*, in a lower sense; in the animal kingdom below man, it is *animal*; in the vegetable kingdom, it is *vegetable*; in the mineral kingdom, it is *mineral* and *elemental*: but, in each and every thing, the *life* is the same; and the law is, that the influx is in and upon the form, and that the form determines the function, and indeed the seeming quality, of the life itself: for all finite life is simply according to reception.

The Lord's words in the text are these: "Because I live, ye shall live also." Living on, and living ever, the Lord could assure his people that the fountain of life could never fail; and, consequently, that the streams of life are perennial.

Our Lord was speaking of his incarnation. He had come into the world; he had been seen, acknowledged, loved, followed, worshipped; and the world had felt his power: but presently they would see him no more; his manifestation on earth, having subserved its purpose, would terminate; and he would return into the higher spheres of his own divine life. But, however invisible to the *world* he should become, his life would not cease. He would continue the fountain of life, of love, and of wisdom: for he said, "Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also."

In these words we have one of the most profound doctrines of the Word; namely, that life belongs to the Lord alone, and that all finite life is derived from him.

The doctrine, that our life is derived momentarily from God, may seem theoretical and non-practical: but it is not so; for all truth is more or less practical, and this truth in a very eminent degree. For to each one of us it is a matter of great moment to know how we are to think of the Lord, and how we are to feel towards him; and to know that we live momentarily from him, and that we only live *because he lives*, will tend powerfully to establish true relations between him and us. We shall not feel that we are independent of him, and that

we can live, and do well, without him: we shall rather learn to believe and understand his words, "Without me ye can do nothing."

To know that we live by influx from the Lord; that we are only forms of life, and not life itself, — may help us in our daily duties. It may be of great use for us to know that we can only live from the streams of life that flow into us from the great Fountain of life; and that, without this, we should die instantly, — die irretrievably; that our very souls would die down, — die as inevitably as our bodies would die without the life-impulses derived from the brain and the heart. It may be of great practical use for us to know, that as light and heat flow down to the earth from the sun, so, comparatively, our life flows down from the source of life, — THE LORD; and that, as the light that fills this house would be no more were the streams of light cut off, so also our life would be no more, our very souls would die, were the streams of life from God cut off: we should die as the branch dies that is cut off from the vine. We are forms capable of receiving, containing, and using the divine life of the Lord; but we are utterly incapable of originating even the least particle of life.

And this law of our being holds good, not only in general, but also in particular; and not only in relation to what we *are*, but also in relation to what we *do*. The life that animates our words and deeds is not *our* life; but it is the *Lord's life in us*. Our efforts to do good have life in them only from the Lord: our efforts to speak the truth have life and power only from the life of the Lord in us. Our efforts to shun evil, to put away sins, to remove and cast out whatever is false, live only from the Divine Life: they live only from the Lord.

In all this the Lord is very near to us: he is in living contact with all of the life-centres of our spiritual form. Others — angels, spirits, and men — may touch us on the circumference; but the Lord alone flows down with his life-giving forces into the very centres of our souls: he touches and quickens them with his own presence.

But we must distinguish: for here we tread upon ground that is holy; the freedom of man, and his capacity of eternal

life, being involved in the laws we are setting forth. We ought, therefore, to understand that the life-force from the Lord is not a transflux: it is properly an influx. The Lord flows down *in* and *upon* our souls; but he does not flow *through* them: in other words, he acts in and upon us, and gives us power to live and act from him. The Lord gives us power to act in rationality and freedom; but he does not endeavor to act through us. The divine power from the Lord might be supposed to take possession of us, and act *through* us, and, as it were, to flow *through* us, as water flows through a conducting-pipe, and thus to make us the passive instrumentalities of divine acts.

But this is not the law. The influx of life from the Lord is the constant transmission *to us* of power to act, as of ourselves, from him. The influx is in and upon our forms of life; and we live from that influx, and use that life of the divine in us, as though it were our own. We therefore turn this stream of life to good or to evil purposes at pleasure: we transform it, as we will, into the fruits of holiness and eternal life; or into the fruits of sin, which is death. And herein is established our freedom to do good or to do evil, and our consequent accountability.

This distinction is important: for, if we are only the organized members of the Divine Body; if life from God flows through us, reasoning, determining, and acting, — then our acts are really his acts, and all moral accountability is at an end. But if the divine life flows into us, and acts upon us, disposing us to act, and investing us with freedom and rationality, and devolving upon us the responsibility of choosing as to the quality of our actions, then we are accountable; and no amount of divine influx, thus conditioned, will disturb our freedom or diminish our accountability. Such is the nature of the divine operation. It is not a *trans*flux, but properly an *in*flux: it is a flowing in and upon us, but not a flowing through us.

And the influence of the angels and spirits that are associated with us in life, so far as this point is concerned, is in all respects similar. They do not operate through us; but they

breathe forth the sphere of their life upon us, inducing us to act from them. If it were otherwise, we should become the passive instruments of their emotions and desires, so that *our* acts would really be *their* acts, and *they*, not *we*, would be worthy of praise or blame. But they act upon us; they move upon our emotions; they lift up the light upon our thoughts; they endeavor to sway our conduct: and, as a matter of fact, we act from them; we *close in* with the life of those whose principles agree with our own, and we repel and send away those who are otherwise minded, — whose character is averse to our own. But in all this, while we act from them, we act in freedom according to our own reason: and these spiritual beings, who are constantly with us, act in and upon our souls; but they do not act through us. They are active in us; but we are not passive: we are strictly re-active, yielding to the influences which they bring to bear upon us, or rejecting them at pleasure, and allying ourselves with other spirits in harmony with our life's love.

And it is in this respect that the orderly arrangements of the Divine Providence differ from those that are abnormal and extraordinary, and which are to be regarded as mere permissions. Facts in abundance go to show that spiritual beings of a low and sensual caste often try to go further than this; for they not only act *in* and *upon* the spiritual organization of man, but they endeavor to go further, and act through man as a passive instrument. In *modern spiritualism*, we see much of this; at least, such is the admission of those who are engaged in it. They say that spirits act through them, speak through them, write through them; and so forth.

If such is the method of their operation, then they transcend the laws of orderly life; for, in this event, they come to human beings, and instead of operating in and upon them, leaving them in freedom to take of the spiritual influx, and appropriate it to their own use, and make it their own, they come, and, as it were, drive the *man* out, and take possession of his organism themselves, and act through it. And thus the phenomena become like the demoniacal possessions of old; differing from them in some important particulars, but resembling them in

this, that, in both cases, the spirits operate *through* the man, instead of operating *in* and *upon* him.

In our influence upon one another, we ought to guard this point. We have power to present the truths which we perceive, and breathe forth into the hearts of our fellow-men the warm affections of our souls, and thus to lead them in the right direction. But we must not go too far. Let us learn to be content to quicken the rationality and freedom of our dearest friend, and there leave him with the influence exerted in and upon him, without going further, and swaying him by the transflux of our own determinations and our own life. It is at this point that we ought to rest. And so it ought to be with the church in its aggregate and extended organic forms, in its great assemblies. The aggregate and combined influences of the church ought to come to each individual as an *influx*, — orderly and well-defined; giving freedom, rationality, and power, as far as possible; and leaving the individual to take of these influences, and appropriate to his own life, or reject them, as the case may be.

How tenderly shall we guard our spiritual states when we know that we live momentarily from the life of the Divine within us, and that the quality of our own life is determined from day to day by the use that we make of the life-power conferred upon us!

The power we shall all have: we shall live, live on, live for ever. But *how* shall we live? The influx from the Lord is in and upon us; and we are continually called upon to determine what use we shall make of these life-giving streams of Divinity. This work is ours; and great is the responsibility. The talents distributed to us are varied with each individual, and varied in every moment of life: but in them there is this one boon common to all, — we have power to do good, or to do evil; to choose good and life, or evil and death; and this power we have from God. The Lord himself is infinitely free; and he has made us in his image in nothing more fully than in this, that *we* shall be free likewise. Consequently, he has placed our freedom primarily in our very soul, that from our inmost soul it may flow down into our will and under-

standing, and thence even into the senses of the external body.

The life with which we are endowed comes also with a fresh and an ever-buoyant influx of freedom : it comes with its ardent emotions of love, with its boundless illumination of wisdom. But this living force flows *in* and *upon* the vessels of our souls, and not through them : it is an influx, not a transflux. Consequently, we are not to be caught up and borne away by this life-stream, we know not whither ; but we are to receive from it power, capacity, and function, and then we are to determine our own conduct of life. We may use these noble powers *for the Lord, the kingdom of heaven, the church, and our neighbor,* or we may attempt to absorb all this good in ourselves.

Returning to our starting-point, we learn an important practical lesson.

All life accords with the form. The life itself is the same: its varieties are determined by the forms into which it flows. The form, therefore, determines the function ; and the function is the use. Consequently, internal as our religion is, and, of all churches, the most given to internals, yet the New Church begins in ultimates. Its doctrines are drawn from the literal sense of the Word, and confirmed thereby : they teach us to put away, first of all, our ultimate sins. The representative form of the New Church is the Holy City New Jerusalem, coming down from God out of heaven. Its fundamental use is set forth by the utterance of the great voice from heaven, saying, "Behold, the tabernacle of God is with men ; and he will dwell with them, and they shall be his people ; and God himself shall be with them, their God." And what is not a little remarkable is this, that the first century of the New Dispensation has been characterized by a most unparalleled expansion of power and beauty in the very lowest plane of human life, — the scientific. The world has been almost made anew during the hundred years past. Perfection, beauty, science, improvements, machinery, cities, continents, earth, air, and ocean have all changed in their manifestation, power, adaptation, and use ; and these things we are only to regard as the foreshadowings of the great future. In the Divine Provi-

dence, however, they come first. Neither could the high spiritual principles of the new age find a proper basis in the old order of external things; and, consequently, this universal upheaval and overthrow of old and time-worn institutions.

But, in all this, we are remanded to certain practical considerations that relate to our own duties and uses in life. The question recurs, How ought we to use these powers of life that the Lord confers upon us? And the answer to this question we shall have, when we know how he uses his infinite life; when we know that *he* uses his life in removing evil and in doing good; in putting away from the blessed ones in the heavens whatever of error and uncleanness he can reach by the instrumentalities of his heavenly kingdom, and in implanting the love and wisdom of his own great life in place of these. On earth, and in the church, the Lord does the same. He removes the evil and the false, and then brings forward in their place the good and the true. The Lord's life in the world, during the incarnation, was not, as many have supposed, an episode in the history of the Divine Providence. But when he did his works of love and mercy on the earth; when he cast out demons, healed the sick, raised the dead, and went about doing good, — his real divine life, *as it is in the heavens*, and as it was from eternity, and as it for ever manifests itself in all worlds, was finited, and brought near to us. We saw him as he is, as he was from eternity, and as he will be. His character was revealed, his love and wisdom were set forth, not in *words* merely, but in *deeds*, that speak louder than words. And what was that life thus manifested? What else than the constant activity of his own love, wisdom, and power, exerted against whatever is evil and false, and in favor of whatever is good and true?

For, wherever he came, with an almighty arm he overthrew whatever stood out against his heavenly kingdom. He removed the evil, rebuked and condemned whatever was degenerate and false; and then, when the way was clear, he brought forward and implanted the good and the true in their place.

He judged the world; he cast out the Prince of darkness,

and destroyed the combined power of evil in the world known as the Devil and Satan; and then founded his church on the Rock of Truth. And how is he still using his life? How else than in removing evil, and in doing good? overthrowing what is false, and establishing what is true? He is doing this great work by his providence on the earth, and by his kingdom that rules over all in the heavens; and in the hearts of his people he is doing the same.

He gives us life; and, because he lives, we shall live. But how shall we lead that life which he gives us in such overflowing fulness? His own infinite life we are to repeat in our finite and limited degree. This power that we have flows down into our souls from the Lord; and he has shown us how we are to use our life, by showing us how he uses his life. We shall have true faith in God, and do his will, when in our several stations we do his works. His own words, during his life in the world, are very pointed. He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also" (John xiv. 12).

Now, let us pause again, and inquire, What works? The *Lord's life in the world* will show us what works we are to do. We are — if we would do his works — to fulfil all righteousness, obey all divine commandments, shun all evils as sins, do all possible good.

We often imagine that a heavenly life, like the Lord's life in the world, is impossible, except to those who abnegate the world, and retire to a cloister. But in this we are much mistaken. The Lord's life in the world was a life of contact with society in a most eminent degree. He was a teacher of truth, a preacher of the heavenly kingdom, an annunciator of the Divine Word. He opened the eyes of the blind, unstopped the deaf ears, healed the sick, raised the dead, sympathized with the suffering. He hungered, thirsted, and wept with his disciples. He ordained the twelve, and organized them into a band of missionaries; directed them where to go, and what to do: and, in innumerable other ways, the Lord maintained a constant contact with the world.

But, in all this, he regarded the world, only as a life in it

was related to spiritual interests and eternal ends. The kingdom of God and his righteousness was to be sought first, and was to be in all and over all. And herein we shall find the representative symbols of our own duty. And inasmuch as we live from him, and from the life which he momentarily imparts to us, let us lift up our souls to him, and endeavor to come into sympathy with his ends and aims, and into union with his activities. We shall continue to live, even if we turn our lives to a bad account. He lives, and we shall live also. But, realizing that our life is from the Lord, and that without him we can do nothing, how can we use these noble powers against him, and even for the purpose of subverting the ends of his divine providence, — the ends to which he devotes the whole of his infinite life?

The Lord will give us life, even if we do this, — even if we turn his life in us to selfish purposes: he will maintain our spiritual freedom, and give us life. But in vain shall we expect the ineffable bliss of heavenly life, unless we seek conjunction with the Lord, and communion with heaven. Let us, therefore, render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. The life which we receive from the Lord, let us render it to him. These forms of the divine influx are the Lord's; they are for his use; they are his habitation within us. Let us, therefore, consecrate them to him; let us endeavor to open our souls even to the Divine; let us come to him, that we may have life, and that we may have it more abundantly. Coming down to us, the Lord's words are, "I lay down my life that I might take it again." Come, then, and let us return to him these forms of life that he has given us; yea, let us return to him the echo of his own life itself.

The Lord's life is so divine and infinite because he gives it that he may receive it again. He imparts his love and wisdom to his creatures; he lives in the blessedness of his people; he saves others, not himself; he lives that his people may live. And we shall live also, in our finite degree, when we give our life, our love and wisdom, the activities of our soul and body, not to ourselves, but to others; indeed, when we return these

divine gifts, in their integrity and power, to the Lord. Come, then, and let us draw near unto the Lord, with devout supplication for his heavenly grace; let us render to him the activities of our lives; also our rationality and freedom, which are the forms of his life in us; and our very souls, as the inmost receptacle of life from him: yea, let us render to him his very life, — influx itself. Let us live in his great life; and let us become absorbed, not in him, — as certain of the Orientals have desired, — but in his work; in his plans, as they are revealed in his Word; in his purposes, as they are demonstrated in his works; and in his activities, as they are displayed in his divine providence. Then we shall know and acknowledge him as the FOUNTAIN of LIFE; and we shall realize his promise, "BECAUSE I LIVE, YE SHALL LIVE ALSO."

MYTHOLOGY.

A Lecture read at a Social Meeting of the Boston Society of the New Jerusalem.

BY A. T. LOWE.

No. I.

WHEN the types and signs of the ancient representative church, prefiguring the spiritual things which were to be manifested to men by the coming of the Lord, were altogether perverted, the science of correspondences obliterated; and when that church became, at last, fully consummated in Canaan by the idolatrous and magical practices of the people, — a representative of a church was established by the Lord among the Israelitish people, unto whom a revelation was given, in the Scriptures of the Old Testament, adapted to their external and natural condition.

This revelation was expressed in the Hebrew tongue, — a language known only to those who occupied the limited territory of ancient Canaan; and in this type it remained untranslated until the time of the Septuagint or Alexandrian version, which was made in the Greek tongue, at Pharos in Egypt, in the reign of Ptolemy Philadelphus, — about two hundred and

fifty years before the Christian era. This first translation of the Word was effected by the action of the Jews, who, after their return from the captivity of Babylon, failed, on account of the dissensions existing among them, to sustain their government and their institutions in Canaan; and, in their consequent disorder and dispersion, lost their language. Those who had retired to Egypt, anxious to read the Word which had been given to their fathers, solicited the king, whose permission and patronage they obtained, for the employment of a number of their learned countrymen, who still retained a knowledge of their vernacular tongue, to make this translation for the use of their synagogues.

The Hebrews not only had a language with which no other people were acquainted, but had adopted such habits of living and modes of thinking as tended, perhaps, still more effectually to prevent their acquaintance and intercourse with other nations. They entertained the highest estimation of themselves. The confident belief which they cherished, that they were the peculiar and favored people of God, flattered their pride, and disposed them to regard others with contempt, and too frequently with hatred. The highest authority, and in profane history even, represents the Jews as a people impelled by their self-love, blinded by their national superstition, and detesting, even with the deepest rancor, the religion of all other states. But while the Jews were arrogating to themselves the special and exclusive blessings of Divine Providence, and in this manner claiming a condition in life in all respects superior to any other people, they, in turn, were the despised of all nations. In their bondage to the Egyptians, they were condemned to labor of the most servile and severe character. They were strictly watched in their toils by taskmasters; and the least complaint of the heavy requisitions made upon them served only to increase their burdens. Subsequently, in Babylon, their condition was little better: they were there regarded and treated as slaves. Joseph in Egypt, and Daniel in Babylon, were the occasional recipients of royal favor; but the respect which was there tendered to both of these was frequently temporary, and always constrained.

From a careful consideration of the language in which the Word of the Old Testament was written, and in which it remained for many centuries, in connection with the peculiar condition and relation of the Jews to other people, as above expressed, it seems to be a fair and reasonable inference, that the revelation made to this people was retained within the limits of their own country, and that a knowledge of its existence even was not communicated to the nations or Gentiles for many centuries. As late as the Christian era, but few out of the Jewish church had seen these Scriptures, and fewer still had read or regarded them. Longinus — a celebrated Greek philosopher, who flourished in the reign of the Emperor Aurelian, in the third century of the Christian era, and who, in the language of a modern writer, has rendered his name immortal by his critical remarks on ancient authors — mentions, as an incident of special interest, that he had seen the Bible of the Jews, in which he had read the sublimest words ever uttered: viz., "And God said, Let there be light; and there was light."

But profane history furnishes strong proof that there existed among the nations which have usually been denominated Pagan, more especially with the ancient inhabitants of Greece, as expressed in the writings of her philosophers and poets which are still preserved, a belief in the existence of one God, and of a life after the death of the body. They worshipped the Divinity by prayer and sacrifice; and they acknowledged the existence of a sacred law, the violations of which were, as they believed, speedily overtaken by manifest marks of divine displeasure. They also entertained a settled conviction, that every important event, prosperous or adverse, which happened either to individuals or nations, was the reward of their religion or virtue, or the punishment of their irreligion or vice. This very general and imperfect presentation of the theology of the ancients is confirmed, not only by the writings of Homer and Hesiod, but by every chapter of Herodotus and Pindar, as well as by all the Greek writers of tragedy and history.

The opinion has already been stated, that the Pagan nations had no knowledge of the Jewish Scriptures, perhaps even down

to the time of the Christian era; and if other evidence in confirmation of this belief should be deemed necessary, in addition to that which has been already adduced, it would seem to be furnished by the fact, that a large portion of the Old Testament was unwritten in the times of Orpheus, Homer, and Hesiod, all of whom flourished before the period of the Prophet Isaiah, and the first, probably, as early as the time of Solomon. But perhaps the strongest reason for the foundation of this belief, and which of itself, as far as ancient Greece is concerned, would appear sufficient to confirm it, is furnished by the philosophers before named, from whose writings may be gathered a knowledge of the theology, or mythology, of that country, as it existed a thousand years before the advent of the Lord; which faith, as will be disclosed more fully hereafter, presents many inportant elements of a belief partaking of a more spiritual and exalted character than is expressed, at least, in the letter of the Scriptures of the Old Testament.

Many inquiries have been instituted to determine the time when, and the manner in which, these knowledges were communicated to the Gentiles; and in this inquiry many of reputed learning and eminence have been very laudably, but perhaps not very successfully, employed. The results which have been attained by these are generally conflicting and unsatisfactory, at least to the mind of a Newchurchman. Some of these writers conclude that the mythological tenets of Greece must have been derived, in some unknown way, from the Hebrew Scriptures; and they have endeavored to trace what they have denominated the corrupt stream of Pagan worship to the pure fountain of the Israelitish dispensation. There are others who protest against this conclusion, not on account of the inherent difficulties which seem to exist in this explanation of the subject, but principally on the ground that the majesty of Jehovah is very feebly represented by the powers of Homer's divinities. There are some writers who derive the Grecian religion from Chaldea; but great objections have arisen to the reception of this opinion, inasmuch as there is not the smallest vestige in Homer, or in other Greek writers

who flourished at that period, either of the judicial astrology which prevailed so strongly in Egypt, or of the idol-worship which almost universally predominated in Chaldea.

The difficulty of giving such an historical deduction to the ancient Grecian faith as would not be exposed to innumerable objections has induced some of the later writers to dispense with all history, and matters of fact, in relation to this subject, and to adopt the suggestions of their own minds as an answer to this inquiry; and the results obtained in this manner they are pleased to dignify as the philosophical solution of the question. Dr. Gillies, an English writer of celebrity, who has published an elaborate history of Greece, from the earliest accounts of its colonies and conquests down to the reign of Augustus, and who, perhaps, may well represent that class of authors who have undertaken to dispose of this matter in a philosophical way, professes to have discovered the origin of the Greek theology in the natural passions of the human heart; in the hopes, the fears, the wants, and the miseries of man; which have, as the writer declares, in all ages, rendered him a prey to the terrors of superstition. And he asserts that these fitful impulses, which, in civilized modern countries, operate only at distant intervals, and principally in the unfortunate periods of danger and disease, maintained a more constant and uninterrupted power over the minds of the barbarian; and the disproportionate force of the operation of these passions among the ancient Greeks (whom he denominates rude) and with civilized man is ascribed to the gross ignorance and mental disquietudes of the Grecian people.

The inconsistency of this writer upon this point seems very remarkable; for, before he arrives at the conclusion above expressed, he briefly defines the prominent features of the ancient Greek religion, and speaks of the happy effects which it produced upon society. In the summary analysis which he furnishes of their faith, he includes the ceremonial and moral elements of their religion: the former he describes as embracing the frequent offerings of prayer, the chanting of hymns, and the rites of sacrifice, which were always conducted in an imposing and solemn manner, and by royal hands; and he

declares that the moral part of their faith inculcated, in the clearest and most forcible manner, the performance of the most valuable offices of life, and the noblest virtues of the mind. It is, indeed, surprising that an author, in other matters cautious and consistent in his statements, should, upon one page, describe the Grecian theology as inducing all the kind offices of life, and developing the highest intellectual virtues, and, upon the next leaf, declare that it was the offspring of superstition and mental impulse! But with this conclusion the writer appears to be satisfied, and seems to rest in the assurance that he has solved a problem, which has been the occasion of great difficulty to others, in a rational and philosophical manner.

Swedenborg informs us that the Gentiles are saved as well as the Christians, inasmuch as they acknowledge a Divine; which acknowledgment forms a heaven in man. He also declares that many of them live a better life than those within the church; and he speaks particularly of men among the ancient Gentiles, whose wisdom greatly exceeded the wisdom of men under the Jewish dispensation. The condition of the Gentiles, in the Word, is frequently described as of a more elevated character than was manifested by those who possessed the Scriptures of the Old Testament. The Prophet Ezekiel, in speaking of Jerusalem, says, "She hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her."

It seems to be clearly proved, both by sacred and profane history, that some of the Pagan nations entertained a firm belief in many truths of a highly spiritual character, of which the Jews were ignorant; and that to this clearer understanding and application of truth we are to impute the better lives of many among the Gentiles, as stated by Swedenborg.

And how can we account for this moral and spiritual elevation which prevailed among many of the Pagans, except on the ground that they received, either directly or indirectly, although perhaps obscurely, the light of the ancient Word, which the New Church suppose may still exist on this earth? Swedenborg says the Noahtic or Ancient church was spread abroad through all Asia, especially into Syria, Mesopo-

tamia, Assyria, Chaldea, the land of Canaan, and parts adjacent thereto; viz., Philistia, Egypt, Tyre, Sidon, Nineveh, and also in Arabia and Ethiopia, and, in course of time, into Great Tartary; from thence downward as far as the Euxine Sea, and from this into all the countries of Africa. He also asserts that the nations throughout the earth have been in the habit of worship derived from some kind of religion; and that no religion can exist, except by means of some revelation.

As the Ancient church spread successively from nation to nation, and from country to country, so, in like manner, we learn that its consummation was effected at different periods among the people who, for a season, enjoyed and improved its blessings. The Greeks were the earliest European people of whom we have any account; and as they derived their origin from the Egyptians, who had certainly possessed the ancient Word, is there not good ground for the belief, that they were among the last who received its precepts and cherished its influences, and that the truths of the Ancient church had a protracted existence with them through a long twilight and evening of vastation, even to the midnight of its final consummation which immediately succeeded to those fitful yet brilliant gleams of light which were extinguished in the death of Cicero? We can scarcely resist the belief, that there were a few recipients of some of the truths, at least, of the ancient Word, even as late, and perhaps later, than the consummation of the Israelitish church.

But the outlines of the form of faith entertained by the ancient Greeks, and by some other nations, have as yet scarcely been sketched; and perhaps the answer which I have ventured to give as to the source of their theology may receive some confirmation from a more particular examination of their belief, and from the rites and ceremonies of their worship thence derived.

Orpheus, whom we have already named as one of the old sages and bards of the Greeks, and who flourished before the Trojan war, or about twelve hundred years before the advent of the Lord, thus describes the Deity: "There is one Being above and prior to all beings, and the Author of all things.

This exalted being is LIFE, LIGHT, and WISDOM; which three names express only one and the same power. He is the LIFE, the CAUSE, and the ENERGY of all things. There is but one only GOD, one only POWER, and one sole universal KING of all."

Apollonius Rhodius, the author of the Argonautic expedition, describes the Deity as the "ETERNAL, WISE, and self-perfect LOVE." The theology of Homer, which runs through his poems, is founded upon the following principles: viz., 1st, That there is one SUPREME GOD, whom he calls the FATHER and the SOVEREIGN LORD, the ARCHITECT of the world, the PRINCE and GOVERNOR of the universe; 2d, That universal nature is full of subordinate spirits, which are the ministers of that SUPREME GOD; 3d, That good and evil, virtue and vice, knowledge and error, arise from the different influence and inspiration of the good and evil genii.

Euripides expressly acknowledges the dependence of all things upon one sole Being. "O Father and King of men and gods!" says he, "why do we miserable mortals fancy that we know or do any thing?" Sophocles represents the Deity as a "*Sovereign Intelligence;* the TRUTH, the WISDOM, and the ETERNAL LAW, of all spirits."

Pythagoras declares that "God is neither the object of sense, nor subject of passion; but invisible, only intelligible, and SUPREMELY INTELLIGENT. In his body he is like the light, and in his soul he resembles truth." He asserts that "there is but one only GOD, who is not, as some are apt to imagine, seated above the world, beyond the orb of the universe; but, being himself ALL in ALL, he sees all the beings that fill his immensity. He is the Reason, the Life, and the Motion of all beings." He likewise describes the *Divine Power* as that Unity which is the principle of all things, and from which Unity is derived an infinite duality. Pythagoras, Thales, and other Grecian philosophers, define the soul as the celestial body and the active power which animates and governs the terrestrial. All the writers quoted above entertained a belief of the immortality of the soul, and of a life after the death of the body, in heaven or in hell: in the former, if their life in the world

had been influenced by respect and love to the Dicty ; but in the latter, if their natural life had been governed by vicious propensities. Homer expressly declares that the will of man is free ; and that it is the abuse of this freedom, and not the arbitrary decree of Heaven, which is the cause of human calamity.

The worship of the ancient Greeks, or, as Homer sometimes expresses it, their duty to the gods, was performed by prayer, sacrifice, and libation. They recognized the divine assistance in the success of all the purposes which they had cherished ; and, if their designs proved unsuccessful, they accounted for their disappointment on the ground that they were unworthy of the blessing : and this unworthiness they sometimes strove to remove by frequent subsequent acts of worship ; and, at other times, they at once desisted in their petitions, from the belief that their prayer was not granted, because it was not in accordance with the settled order of Heaven. According to Homer, no prayer which is uttered for the success of a just cause ever entirely fails ; and, if an immediate response were not granted in answer to the request, some visible good was at least extended to the applicant. After Agamemnon had refused to return to her father the captive Chryseis, the prayer of the priest, that he might be avenged on the Greeks for the outrage perpetrated by the Spartan king, was speedily answered. A direful contagion came upon their camp, which destroyed them in great numbers ; and those who escaped the calamity recognized in their distress the displeasure of Heaven. And when Calchas, the prophet and seer of the Greeks, explained to them the cause of their severe visitation, the maid was at once restored to her father ; when, upon the intercession of the priest, the pestilence was removed. But the petition of Agamemnon, when straitened by the assault of the enemy, that the tide of conflict might be speedily turned against the Trojans, even to the conflagration of their city and the utter destruction of its people, was not only refused, but new toils and redoubled woes were imposed on the Greeks, even before the completion of the rites of sacrifice which accompanied the prayer. The prayer of Hector for his infant son, preferred just before his

departure to battle, at a moment in which there seemed to be presented to him a fearful indication, not only of the fate which awaited him, but of the probable destruction of his city, and the severe bondage of his countrymen, has been almost universally read and admired. Cowper, who has furnished perhaps the most literal translation of the "Iliad," declares that he spent many weeks in the version of these twenty lines; but confesses himself, at last, wholly unable to express in the English language any thing like the earnest eloquence and fervid zeal which pervade the original.

The manner of the sacrificial rites of the Greeks was carefully prescribed, and scrupulously followed. First was the lustration, or the purifying of the hands by washing; secondly, the offering-up of prayers; thirdly, the imposition of the cake, made of the fine flour of barley, upon the victim; fourthly, the manner of killing the animal devoted to the sacrifice, with its head raised upward toward heaven; fifthly, the selection of the thighs and fat, reserved as the best part of the sacrifice, for an offering to Heaven; sixthly, the libation of wine; seventhly, the burning of the thighs and fat in the fire of the altar, and the preparation of the remainder for the feast of the sacrificers, who partook of the same amid continued expressions of joy and the chanting of hymns. The ceremony of sacrifice was concluded by the oblation of the tongue of the victim. This was done that they might be purged from any evil which had been uttered, as a witness of the truth they had declared; or because it was reckoned the best part of the offering, and was, on this account, reserved for the completion of the rite.

It seems to have been a part of their religion to consecrate with oil their seats or thrones of justice. Thus Nestor, who is, throughout the writings of Homer, esteemed most highly for his wisdom and piety, and who was frequently called to exercise the regal prerogatives, and who especially was called to execute judgment, is represented sitting before the palace gate upon a seat or throne of white stone or marble exquisitely polished by the hand of the workman, and rendered perhaps still more lustrous by the unguents or oils with which it had been

covered. Upon this seat, it is said, his father Neleus had been wont to sit in council like a god. Nestor, while occupying this throne, is described as bearing a sceptre in his hand; which emblem of power was never used but upon some act of regality, in the despatch of justice, or on occasions of great solemnity. None but kings, or kings' sons, were allowed to occupy this consecrated seat; and they were not permitted to ascend it until they had passed through many ceremonies of purification. When Telemachus, the son of Ulysses, was invited, on an important occasion, to take his seat by the side of Nestor, he was purified in the holy water of lustration; then anointed with oil, and clothed in appropriate garments; and, being —

> "So refreshed, stepped forth
> From the bright laver, graceful as a god,
> And took his seat at ancient Nestor's side."

We would recur for a moment to Nestor, and his position at the palace gate. He is represented by Homer as sitting at this gate on a stone, — a white stone; a throne polished, anointed with oil, and of almost translucent brightness; bearing in his hand the emblem of regal dignity and power, and exercising the highest duties of royalty. Every circumstance in this account is exceedingly interesting to the Newchurchman, as he beholds, in each succeeding word of this description, an intensive signification, and, by correspondence, the elevation of the simple and abstract forms of truth even into the celestial marriage.

There appears, at the present time, to be an increasing tendency to the belief, that words are the natural forms and instrumentalities of an inner spirit and life; that the letter of the Holy Scriptures is the ultimate embodiment of its Divinity; and that, in human language, in many cases, the forms of speech are the external types of an interior life; which forms, to many minds, are translucent of the Love and Wisdom, or life, of which man is the recipient from the Lord; which recipiency alone constitutes his humanity. The Hon. Mr. Gladstone, in his recent learned work on "Homer and the Homeric Age," says, —

"There is an inner Homeric world, of which his verse is the tabernacle, and his poetic genius the exponent, but which offers in itself a spectacle of the most profound interest, quite apart from him who introduces us to it, and from the means by which we are so introduced. This world of religion and ethics, of civil policy, of history and ethnology, of manners and arts, so widely severed from all following experience that we may properly call them palæozoic, can hardly be examined and understood by those who are taught to approach Homer as a poet only." To this quotation by the Blackwood reviewer the writer adds, "Very true, and beautifully expressed."

The character of the conjugial relation seems to have been esteemed sacred among the Greeks, notwithstanding the existing prevalence of conflicting principles and manners. The strong attachment which subsisted between Hector and Andromache is set forth by Homer in the most glowing and affecting language; presenting, in the words of his commentator, a most amiable and beautiful picture of conjugial love. Penelope, the wife of Ulysses, during the twenty years' absence of her husband, and while surrounded by the profligate usurpers of the regal attributes of the absent king, her husband, conducted with such strict propriety, and such virtuous devotion to her marriage obligation, that her character has been continually cited, even through the long period of almost thirty centuries, as a model of female virtue and conjugial affection. But, in strong and painful contrast with the names just mentioned, we are presented with the history of two contemporary Spartan queens, whose infidelity is denounced in the severest language of the poet. Clytemnestra, the wife of Agamemnon, is described as a most perfidious, faithless, perjured person; whose character, it is declared, is doomed to perpetual infamy, and whose very name will awaken the curses of the virtuous for all future time.

Many of the ancient Greeks believed in divination, or the power of foreseeing or predicting future events, by oracles, augury, signs in the heavens, dreams, and the flight of birds. The oracles were considered the noblest and most religious kind of divination; their purpose being to settle such a direct

communication with the Deity as to enable them to anticipate the knowledge of future events, and to perform in a more perfect manner what they considered as the most important duties of life. The oracular responses were supposed to be obtained through the medium of spirits, or genii, and communicated by the priests to the people. But, whatever may have been the original character and effect of oracles, it is certain that they became, in the sequel, a fruitful source of imposition and delusion. But oracles were not in universal credit in the heroic ages: for there were at that period many illustrious and pious men in Greece, who believed themselves, on important occasions, favored with the presence and advice of their heavenly protector; and, by these, the responses of oracles were not generally regarded. Thus, when Polydamas interprets an omen as unfavorable to the plans and purposes of Hector, the latter repels the augury, and earnestly inquires, in the language of the translator, —

> "Shall I make
> The wild inhabitants of air my guides?
> Which I alike despise; speed they their course
> With right-hand flight toward the ruddy east,
> Or, leftward, down into the shades of eve.
> Consider we the will of Jove alone."

No reflecting Newchurchman will believe, for a moment, that all these declarations, signs, ceremonies, and religious observances, were practised by the Greeks by mere accident, or that they were performed in obedience to laws of their own enactment, inasmuch as they abound in the representations of things spiritual and heavenly. And if no historical evidence were furnished, demonstrating the impossibility of their derivation from the Israelitish Word, still the prominent fact, that they disclose many important truths which are unwritten in the letter of the Old Testament, would afford, to a receiver of the doctrines of the New Church, strong proof that some of the forms, at least, which had been inculcated by a previous dispensation, — forms prescribed in the ancient Word, which Swedenborg informs us is still preserved in Great Tartary, — were retained and observed by the ancient Greeks, and perhaps even to the end of their national existence. Other circumstances confirming these opinions may be presented hereafter.

JOURNAL OF THE FOURTH ANNUAL MEETING OF THE OHIO GENERAL SOCIETY OF THE NEW CHURCH, HELD AT BELLEFONTAINE, SEPT. 24–26, 1858.

BELLEFONTAINE, O., Friday Morning, Sept. 24, 1858.

THE Fourth Annual Meeting of the General Society of the New Church in Ohio was convened in the New-Church Hall, this morning, at ten o'clock.

The President called the meeting to order, and opened the exercises by reading from the Word, and prayer.

The Secretary then made out the roll of members present. The following is a list of persons in attendance during the meetings: —

From URBANA. — Rev. J. P. Stuart, Prof. John Candy, Mr. T. M. Gwynne, Mrs. Eveline Gwynne, Prof. Henry T. Niles, Prof. M. G. Williams, Miss Caroline Collier, Mr. John C. Ager, Mr. Geo. N. Smith.

From BELLEFONTAINE. — Hon. R. S. Canby, Mr. John Farrow, Mr. Noah Canby, Mrs. Mary C. Drake, Mrs. Margaret H. Canby, Mrs. R. S. Canby, Mr. Philip C. Whitehead, Mrs. Margaret Whitehead, Miss Sarah Canby, Miss Lida Canby, Miss Elizabeth Canby, Miss Amanda Whitehead, Mr. Beach, Mrs. Beach, Mrs. Kitchen, Mr. John Canby, Mr. Israel Canby.

From SIDNEY. — Mr. Peter Pruden, Miss Pruden.

From CLYDE. — Mr. Wm. M. Russell, Mrs. D. E. Harkness.

From COLERAIN. — Mr. Giles Richards, Mrs. Richards.

From CINCINNATI. — Rev. Chauncey Giles.

From EAST ROCKPORT. — Rev. W. G. Day.

From CANADA WEST. — Mr. Joseph Henry Hare.

On motion, the President appointed a Committee of three on the Order of Business and Religious Meetings during the session, consisting of Messrs. Stuart, Canby, and Day.

After some informal remarks, the Society adjourned to three o'clock this afternoon.

Friday Afternoon, three o'clock.

The Society met pursuant to adjournment. The meeting was opened by reading from the Word, and prayer, by Rev. Mr. Stuart.

The Committee on Religious Meetings reported the following appointments: —

Meeting for worship this evening, at seven o'clock, in the Chapel of the Christian Church; discourse by Rev. Chauncey Giles. Meeting to-morrow morning, at eleven o'clock, in the same place; and a discourse by Mr. Geo. N. Smith. Meeting to-morrow evening, and a discourse by Mr. John C. Ager.

The Report was accepted and adopted.

Mr. Day presented an application from the society in East Rockport to be admitted into the General Society; whereupon, —

On motion of Mr. Canby, the society was admitted.

Mr. Canby presented the Report of the Depository; which was accepted.

Some remarks were offered relative to the permanent endowment of the Depository, and the purchase of the books now on consignment in it; whereupon the following resolution, offered by Mr. Niles, was adopted: —

Resolved, That a Committee of three be appointed by the President to consider the condition of the Depository, and to take such action as they may think best.

The President appointed Messrs. Canby, Niles, and Candy on this Committee.

Mr. Day presented his Ministerial Report for the past year; which was accepted: —

Mr. Day's Report.

To the General Society of the New Church in Ohio.

Dear Brethren, — As a minister of this Society, I submit to you the following Report: —

Since my ordination last year, I have been constantly employed in the duties of the ministry. I have preached, and led in public worship, on nearly every Sunday in the year; in all, about seventy-five times. I have officiated in the rites and ordinances of the church, as follows: In the Burial Service, twice; in the ordinance of Baptism, eleven times; in the rite of Confirmation, ten times; and in the sacrament of the Holy Supper, three times.

My labors have been chiefly in the northern portion of the State. Half my time is employed with the society in East Rockport, and the other half is divided between other places. I have preached, and led in worship, sixteen times in Bowling Green, and twelve times in Clyde.

I have also gone some other trips, visiting receivers, selling books, receiving subscriptions for the periodicals and other uses of the church. I have visited the receivers in Berea, Norwalk, Tiffin, Bellefontaine, Urbana, Cincinnati, Colerain, Hamilton, Bourneville, Chillicothe, Newark, Blue Rock, Chandlerville, Lowell, Marietta, Wheeling, Pittsburg, and other places. In several of these places I preached, baptized, and led in worship.

In these visits I have found the general condition of the church in the ascendant. I have found increasing sympathy in the general movements and uses of the church, coupled with encouragement for proper individual efforts, by men in whom the church have confidence, and who do not betray, neglect, nor violate, their trust. I have found increasing sympathy in the General Convention and its uses; more disposition to unite with it and in it; more desire for closer union and communion among brethren of the church; and a strong determination to avoid and shun the controversies between individuals about trivial and unimportant matters.

I find increased activity in the local uses of the church, also, in the places in the northern portion of the State. The society in East Rockport have, during the past year, held worship and provided ministerial service half the time. They have remodelled and refitted their temple. They have adopted the Liturgy, and use the chants and selections from the Word, in their worship. The meetings are well attended by Newchurchmen with their families, and by others.

In Bowling Green, since our last annual meeting, a society has been instituted, numbering nineteen members. They have provided for ministerial attendance a portion of the time; and, during the past year, they have provided and fitted up a hall for worship. They have also formed a Sunday school for their own children and others. In this the society take a deep interest; and nearly all the members are engaged in it, either as students or teachers. They also use the Liturgy, with the chants and selections, in their worship.

The society in Clyde have maintained regular worship during the greater part of the past year, and they have had ministerial attendance a portion of the time. Two or three new receivers have identified themselves with their circle during the past year; and one (Mrs. Eliza Ames Russell, a young and well-beloved receiver) has lately been removed from them by death.

Nine receivers of the doctrines here have taken the preliminary steps for the organization of a society; and they now wait the proper opportunity for the ceremonies of their institution to be performed.

There are other places in the north where the Heavenly Doctrines are gaining reception, and the receivers coming forward in the life and worship of the

church. In those and other places, laborers are needed; and it appears that the earnest labors of efficient men to spread the truth, and lead to good by their preaching, life, and worship, would be eminently useful and successful.

All of which is respectfully submitted.

WILLARD G. DAY.

EAST ROCKPORT, Oct. 20, 1858.

Mr. Williams offered his resignation as Chairman of the Committee on Statistics; which was not accepted.

On motion, the following persons were added to the Committee on Statistics: Mr. Ogden Ross, Mr. Giles Richards, Mr. E. Hinman, Mr. R. S. Canby.

The Society then adjourned till to-morrow morning, at nine o'clock.

In the evening, the Society assembled for worship in the Chapel of the Christian Church. Rev. Chauncey Giles officiated, and delivered a discourse from Rev. xxi. 16. 17.

Saturday Morning, nine o'clock.

The Society met pursuant to adjournment; and the meeting was opened by reading from the Word, and prayer, by Rev. Mr. Day.

The minutes of the previous meeting were read and approved.

Mr. Stuart presented the following Ministerial Report; which was accepted: —

Mr. Stuart's Report.

During the year past, I have been constantly engaged in the work of the ministry. I have baptized thirty-nine persons, — twelve adults and twenty-seven children, — have administered the Holy Supper eight times, have solemnized three marriages, and have officiated at three funerals. I have instituted a society of eighteen persons at Bowling Green, Wood County, O.; and, according to the order of the General Society, have extended the license of Mr. John Curtis Ager.

There are now in Ohio, beside myself, the following ministers and licentiates: Mr. Giles, in the pastorate of the Cincinnati Society; Mr. Day, residing at East Rockport, and engaged for the society there one-half of the time, and the rest of the time in missionary work in Northern Ohio; Mr. Miller, residing at Selma, Clark County, O., and engaged as missionary in the southern portion of Ohio; Mr. J. M. Hibbard, licentiate, residing at Athens, O., and occasionally officiating; Mr. John C. Ager, licentiate, residing at Urbana, and occasionally officiating.

There are thirteen societies of the church in Ohio, in six of which there is regular worship on the sabbath; and, in the others, worship whenever a minister is present. There has been a commendable increase in the membership and in the general spiritual well-being of the New Church, in Ohio, during the past year.

Respectfully submitted.

J. P. STUART, *Ordaining Minister.*

URBANA, Sept. 24, 1858.

Mr. Stuart followed his Report with some remarks concerning the general condition of the church in the State.

Mr. Giles followed in some remarks concerning the condition of the church in Southern Ohio, and particularly in Cincinnati and vicinity.

Mr. Ager, a licentiate, presented the following Report; which was accepted: —

Mr. Ager's Report.

To the General Society of the New Church in Ohio.

DEAR BRETHREN, — When I applied to you, at your last annual meeting, for a license to preach the Heavenly Doctrines of the New Jerusalem, it was with no expectation of entering so fully upon the work as I have done. I only intended and expected to be able to conduct the services at Contoocook during the

necessary absences of Mr. Silver. In accordance with this intention, I delivered several discourses during the winter.

In April last, Mr. Silver was called to a new field of labor at Wilmington, Del. I was kindly invited by the Contoocook Society to remain with them; and it seemed best, from the circumstances of my position, that I should do so until the services of some one else might be secured.

I remained at Contoocook sixteen weeks, preaching twice each sabbath. The services of Mr. Geo. M. Marston having then been secured by the society, I accepted the invitation of the Wilmington Society to fill their pulpit during the absence of Mr. Silver in the West. This society has been organized about two years. In that short time, they have erected a beautiful stone church, at the cost of about $7,000, and are employing a minister the whole of the time. Thus are we constantly reminded how much may be done, even though but "two or three be gathered together," when *true* harmony, and earnestness of purpose, prevail. I remained with the Wilmington people six sabbaths. I have since delivered one discourse at Urbana. I have preached, in all, about forty discourses, besides officiating at one funeral.

All of which is respectfully submitted.

JOHN C. AGER.

The following resolution, offered by Mr. Giles Richards, was adopted:—

Resolved, That we are well pleased to learn that Rev. George Bush, the able commentator on the Old Testament, has announced his intention of republishing Clowes's Gospels, with additions and more extensive extracts from Swedenborg; and we cordially recommend the same to the New-Church public.

The Secretary was directed to forward a copy of the above resolution to Prof. Bush.

The Society then took a recess for religious service, and adjourned to two o'clock this afternoon.

The Society assembled for worship at eleven o'clock in the Christian Chapel. Rev. Mr. Stuart conducted the services, and Mr. Geo. N. Smith delivered a discourse.

Saturday Afternoon, two o'clock.

The Society met pursuant to adjournment, and was called to order by the President.

Mr. R. S. Canby presented an application from the Bellefontaine Society to be admitted as a member of the General Society.

On motion, the society was admitted.

The following resolution, offered by Mr. M. G. Williams, was adopted:—

Resolved, That the several ministers in connection with the Society be authorized to make collections for the purpose of defraying the incidental and other expenses of the General Society.

The Society then elected officers for the ensuing year, as follows:—

President . . . . . Rev. CHAUNCEY GILES.
Secretary . . . . . Rev. WILLARD G. DAY.
Treasurer . . . . . Mr. JOHN CANDY.

Members of the Executive Council.—Mr. A. M. WAGAR, S. S. CARPENTER, Esq., Mr. H. C. ALLEN, Prof. HENRY T. NILES.

On motion, it was *Resolved*, That the next Annual Meeting be held in Urbana, commencing on the Friday nearest to the beginning of the College Session in September next.

The President, Secretary, and Treasurer were made a Committee on the publication of the Journal.

It was then voted, That, after the conclusion of the religious services to-morrow in connection with this meeting, the Society stand adjourned as above provided.

The Society then adjourned.

On Saturday evening, the Society again met for worship. Mr. John C. Ager officiated, and delivered a discourse from Isa. i. 18.

On sabbath morning, at eleven o'clock, the Society assembled for worship. Rev. W. G. Day officiated in the services, and delivered a discourse from Matt. xx. 28.

On sabbath afternoon, the Society assembled in the New-Church Hall for the celebration of the Holy Supper. Rev. J. P. Stuart officiated in the services. One adult and one child were then baptized; after which, the sacrament of the Holy Supper was administered to about sixty communicants.

On sabbath evening, the Society again assembled in the Chapel of the Christian Church for worship. Rev. J. P. Stuart officiated in the services, and delivered a discourse from Matt. xxv. 40.

All the sabbath services were well attended. The New-Church Hall, in the afternoon, was filled by those wishing to witness the administration of the ordinances. During the sabbath day, thirteen persons were baptized.

The following letters, which were received and read in the Executive Council after the adjournment of the Society, were ordered to appear with the Journal: —

LETTER FROM S. S. CARPENTER, ESQ.

CINCINNATI, O., Sept. 23, 1858.

Hon. R. S. CANBY, Bellefontaine, O.

DEAR BROTHER, — I regret to be compelled to inform you that I shall not be able to attend the meeting of the General Society of the New Church in Ohio on the 24th inst. I had anticipated meeting the friends on that occasion with a great deal of pleasure; and had no doubt, until lately, that I should be able to do so. But sickness in my family, and pressing business engagements, will prevent me from aiding with my bodily presence in the works of use to the church that may come before the Society, and the enjoyment of the social sphere, which I doubt not will be very pleasant. I hope the meeting will be well attended from all parts of the State, and that the cause of the church will be benefited and forwarded by its action. Hoping to be with you, I have delayed until the last day to write: and therefore, instead of giving my views in detail as to various matters that may come before the Society, I must content myself by expressing the wish, that some efficient system of missionary operation may be devised; that being, at present, the most important use that the general church can perform. Means should also be taken for the circulation of books and tracts, and the establishment of one or more book-depots, in Ohio; also to place the works of the church in all public libraries.

Remember me affectionately to the friends who may have the good fortune to be present, and whom I hoped to have the happiness to meet; and believe me

Yours very truly,

SAMUEL S. CARPENTER.

P. S. — I enclose five dollars for the use of the Society.

LETTER FROM MR. A. M. WAGAR.

To the General Society of the New Church in Ohio.

As the meeting of the General Society of the New Church in Ohio is about to take place, and as I am unable to be with you, I think it best to write a few lines to you. I hope your meeting will be productive of much good in sustaining and building up the church. We have much reason at this time to come together, and promote such means as shall spread the doctrines, and build up the

church in the light and life of the Lord. We need more suitable missionary labor in Ohio. There are quite large places in the State that have hardly ever been visited by a New-Church minister. If a few discourses could be given on the doctrines of the New Church in such places, and books distributed and sold, it would tend to make a beginning for the New Church; and, at the same time, isolated receivers could be visited and strengthened.

There is much for us to do, and our means are limited; but we must sow as much of the good seed as we can, and try to nourish and protect it, that it may grow up, and bear good fruit. I feel assured you will do all you can to build up the New Church in the most useful and orderly manner. For these ends you have my best wishes.

Yours most respectfully,

A. M. Wagar.

East Rockport, Sept. 20, 1858.

Treasurer's Report.

John Candy, *Treasurer, in Account with the* General Society.

Dr.

To amount collected on subscription for general purposes	$61.25
To amount received from other sources	8.00
	$69.25

Cr.

By amount paid for publication of the President's Address	$20.00
By amount paid for second year's Journal	10.00
By amount paid for Missionary's travelling expenses	20.65
By amount in hands of W. G. Day	10.60
Balance in hands of Treasurer	8.00
	$69.25

During the meetings of the Council, the license of Mr. John C. Ager was authorized to be renewed. The Council also appointed a Committee of seven members on the subject of Ministerial Education.

Chauncey Giles, *President.*

Willard G. Day, *Secretary.*

CONSTITUTION.

Declaration of the Object.

Inasmuch as the grand designs of the New Jerusalem cannot be accomplished by individuals acting alone, nor by any societies in their separate capacity, nor, indeed, in any way except by union of effort on a scale commensurate with the work to be done, — which work is the enlargement of the church, and the re-

generation of its members, — we have concluded to form a General Society of the New Jerusalem, and to invite all receivers of the Heavenly Doctrines in Ohio, and in the adjacent parts of Pennsylvania, Virginia, Kentucky, and Indiana, and others, to unite with us in this movement. The ends which we seek are, —

First, The formation of a plane of social intercourse, the mutual interchange of thought and intelligence, and the cultivation of religious sympathy, among brethren of the church who are remote from each other.

Secondly, The propagation of the faith by the work of missionaries and colporters, and the sale and distribution of the books, tracts, and periodicals of the church.

Thirdly, The proper qualification, arrangement, and authentication of the ministry.

Fourthly, The performance of the general uses that may arise in the movement of the church, or that may be referred to us by societies and isolated receivers, and that may accord with the acknowledged functions of the general societies of the New Jerusalem.

For the accomplishment of these ends, we desire to be formed into a General Society of the New Church, and to adopt the following Constitution : —

Art. I. — *Name.*

This body shall be called the General Society of the New Church in Ohio.

Art. II. — *Membership.*

Sect. 1. — The doctrines of the New Church are, — 1. That there is one God ; that in him is a Divine Trinity, called the Father, the Son, and the Holy Spirit ; that these three are distinct, and at the same time united in him, as the soul, the body, and the operation are in man ; and that the One God is the Lord Jesus Christ. 2. That saving faith is to believe in him as the Redeemer, Regenerator, and Savior from sin. 3. That the Sacred Scripture is Divine Truth ; that it is revealed to us as a means by which we may distinguish between good and evil, by which we may be delivered from the influence of evil spirits, and by which we may become consociated with angels, and conjoined with the Lord. 4. That we must abstain from doing evil, because it is of the devil, and from the devil ; and that we must do good, because it is of God, and from God. 5. That in abstaining from evil, and in doing good, we are to act as of ourselves ; but we must, at the same time, believe and acknowledge that the will, the understanding, and the power to do so are of the Lord alone.

Sect. 2. — Any individual, of a good life, who acknowledges these fundamental doctrines, may become a member of this body, either by signing the Constitution, or by signifying to the Secretary his wish to be enrolled as a member, or by vote of the Society when in session, and by contributing annually to the funds of the body as the Lord may prosper him or her.

Sect. 3. — Any society of the New Church may become a member of this body by vote of the same, and may be represented by Delegates ; and every society thus admitted shall be entitled to two Delegates, and one Delegate in addition for every ten members.

Art. III. — *Organization.*

Sect. 1. — There shall be a President, Secretary, and Treasurer, who shall be chosen annually, and shall hold their offices until their successors are appointed, and whose duties shall be those usual to such officers.

Sect. 2. — There shall be a Standing Committee of twelve members, one-third

of whom shall be elected annually, and who shall be denominated the General Council of the Society, and whose duty shall be to hold such meetings as they may determine, to devise ways and means for accomplishing the designs of the Society, to have in all respects the powers of the Society itself during the interim of its sessions, and annually to report their transactions to the General Society.

ART. IV. — *The Ministry.*

The same general order and arrangement of the ministry shall be adopted which prevail in the Associations and other collective bodies of the church in connection with the General Convention.

ART. V. — *Conclusion.*

Special and Standing Committees may be appointed from time to time, by the Society or its General Council, when such provision is necessary; and all matters not herein provided for, and that accord with the general design of this body, may be determined by vote at any regular meeting.

PROCEEDINGS OF THE SEVENTEENTH ANNUAL MEETING OF THE MICHIGAN AND NORTHERN-INDIANA ASSOCIATION OF THE NEW CHURCH. HELD AT JACKSON, MICH., OCT. 15, 16, AND 17, 1858.

THE Association met in the house of worship of the Jackson New-Church Society, at half-past ten o'clock, A.M., Friday, the 15th. The meeting was called to order, and opened by reading a portion of the Word, and prayer, by the Presiding Minister, Mr. Field; the following persons being present: —

Rev. Jabez Fox, Jackson.
Mrs. J. Fox, „
Mr. E. W. Barber, „
„ Amos Root, „
„ and Mrs. Wm. Hammond, Jackson.
„ „ „ D. J. Holden, „
„ „ „ H. H. Hatch, „
„ „ „ W. Fish, „
„ C. A. Lewis, „
Rev. George Field, Detroit.
Mr. and Mrs. Wm. Robinson, Detroit.
„ „ „ E. H. Drake, „
„ „ „ E. Laible, „
„ E. B. Gorton, „
Dr. H. C. Driggs, „
Mr. William Bishop, „
Mrs. G. W. Thayer, „
„ M. D. Hamilton, „
Miss Parker, „
Mrs. Ruth Clarke, „
Mrs. L. W. Philbrick, Detroit.
Mr. and Mrs. H. Vinkle, Dexter.
Mrs. W. H. Babcock, St. Clair.
Mr. and Mrs. A. Baker, Marshall.
„ S. W. Dodge, „
„ Thomas Weller, „
„ John F. Curtis, „
„ —— Curtis, „
„ Putnam Root, „
Miss Baker, „
„ Louisa Sweet, „
Mr. and Mrs. Babcock, Charlotte.
Hon. John B. Niles, Laporte, Ia.
Dr. V. W. Sunderland, Pewamo.
Miss Copley, Little Prairie-Ronde.
„ Euphemia D. Copley, Ypsilanti.
Mr. S. B. Keep, Eckford.
„ Barnum, Livingston Co.
„ and Mrs. Lawrence, of Adrian.
„ E. Curtis, Dover, O.

On motion, the Presiding Minister appointed Rev. J. Fox and Mr. William Hammond a Committee of Arrangements for the meeting; who, after a short time, reported the following order of proceedings: viz., "Public worship and preaching this (Friday) evening, at half-past seven o'clock; public worship and preaching, Saturday, eleven o'clock, A.M.; a social meeting at the house of Mr. Wm. Hammond, on Saturday evening; public worship and preaching on sabbath, at half-past ten o'clock, A.M.; the administration of the Lord's Supper at three o'clock, P.M.; and public worship and discourse on sabbath evening, at half-past seven o'clock;" which was accepted and adopted.

Adjourned until two o'clock, P.M.

Association called to order by the Presiding Minister at two o'clock, P.M.

Communications were read from the following persons: viz., Rev. Abiel Silver, of Wilmington, Del.; Rev. R. Hooper, of Grandville, Mich.; Rev. H. N. Strong, of Yellow-Head Grove, Ill.; Mr. Jacob Silver, of Cassapolis, Mich.; Dr. Charles Shepard, of Grand Rapids, Mich.; Mr. Nolton Bigelow, of Springfield, Mich.; and Mr. John Marshall, of Almont.

On motion, all communications were referred to the Acting Committee, with permission to publish so much of them in the Journal as they may deem best. (See abstracts published, Doc. 6.)

On motion, the following-named persons were elected members of the Association, in accordance with the Constitution; viz., Amos Root, William Hammond, W. Fish, D. J. Holden, Dr. V. W. Sunderland, H. H. Hatch, S. B. Keep, A. Baker, John F. Curtis, Putnam Root, and E. Curtis. The remainder of this afternoon session was spent in remarks and conversation, by the brethren present, in regard to the religious duties of Newchurchmen, and especially the importance and use of the ordinances of Baptism and the Holy Supper to the man of the church.

The Association then adjourned, to meet for religious services at half-past seven o'clock this (Friday) evening. The Rev. George Field officiated, and preached from Mark xvi. 15, to about a hundred persons.

Saturday, Oct. 16, nine o'clock, A.M. — Association called to order. The Presiding Minister's Report (Doc. 1), the Report of the Acting Committee (Doc. 2), the Report of Treasurer and Book Board (Doc. 3), Report of Rev. Jabez Fox (Doc. 4), and the Report of the Detroit Society (Doc. 5), were read, and, on motion, accepted and adopted. The business of the Association was then suspended for religious services. Rev. J. Fox officiated, and preached to a good audience; after which, being called to order, the meeting adjourned until two o'clock, P.M.

Saturday, two o'clock, P.M. — Association called to order.

On motion, a Committee of three persons was appointed, consisting of Messrs. Wm. Hammond, Rev. Jabez Fox, and E. Laible, to report a revised Constitution for this Association at its next annual meeting.

On motion of Hon. J. B. Niles, the Rev. George Field was recommended to the General Convention of the New Church as a member of its Ecclesiastical Committee from this Association.

On motion, the Acting Committee were empowered to select delegates to the next meeting of the General Convention.

After due consultation by the brethren and friends present in regard to the much-needed missionary and colporter labor, the following resolutions were severally moved, and adopted unanimously: —

By Dr. E. H. Drake: *Resolved*, That the Acting Committee are hereby instructed to procure the services of a missionary as early as possible, to supply

the spiritual wants of the church within the boundary of this Association, in the localities unsupplied, as far as they can.

By Mr. E. W. Barber: *Resolved*, That the Acting Committee be authorized to make arrangements with Mr. Eben Curtis to act as Colporter for the Association, upon such terms and conditions as to them shall be deemed best.

(Arrangements were afterwards made with Mr. Curtis, in accordance with the above resolution.)

By Hon. J. B. Niles: *Resolved*, That the Colporter and Ministers of this Association, when engaged in missionary services, be requested to make special efforts to extend the circulation of the "New-Jerusalem Magazine," the "New-Church Magazine for Children," and the "New-Jerusalem Messenger."

The Association then elected the following persons as its officers for the ensuing year; viz., —

Rev. GEORGE FIELD . .	*Presiding Minister*	Detroit.
„ JABEZ FOX . . .	*Rec. and Cor. Secretary* . .	Jackson.
„ GEORGE FIELD . .	*Treasurer*	Detroit.

Book Board. — Rev. George Field, Detroit; Mr. Abner Baker, Marshall; Mr. J. B. Wayne, Detroit.

Members of Acting Committee. — Hon. J. B. Niles, Laporte, Ia.; Mr. James Miller, Grand Rapids; Mr. E. Laible, Detroit.

On motion, the Association adjourned until half-past seven o'clock, P.M., to the residence of Mr. William Hammond.

At the appointed time in the evening, a large number of members and friends of the church assembled at the residence of our kind friends, Mr. and Mrs. William Hammond; and it is enough to say here, that, like all New-Church social gatherings, it was good and pleasant to be there.

On Sunday, the brethren and friends, in number about two hundred, met for public worship. In the morning, Rev. J. Fox officiated and preached, and administered the sacrament of Baptism to three adult persons; viz., Mr. H. H. Hatch, Mr. Eben Curtis, and Miss E. D. Copley.

At three o'clock, P.M., the Holy Supper was administered to about thirty persons. In the evening, Rev. George Field officiated, and preached from Gen. i. 27.

Thus closed one of the most pleasant and useful meetings of this Association that has been held for several years past.

E. LAIBLE, *Secretary.*

N. B. — All letters and communications to the Association should be directed to *Rev. Jabez Fox, Jackson, Mich.*, who is now the Recording and Corresponding Secretary.

DOC. 1. — *Address and Report of the Presiding Minister to the Seventeenth Annual Meeting of the Michigan and Northern-Indiana Association of the New Church.*

DEAR BRETHREN AND FRIENDS, — Our Association has undergone many vicissitudes and witnessed many changes since its first incipient formation, now nearly sixteen years ago; a brief review of which I presented to you last year. Sometimes we seemed to be making rapid advances: then some unforeseen and unexpected event would occur to admonish us, that, as yet, there was too much of the old leaven still working in us, which needed to be expurgated; and that, in passing through the wilderness, we must needs expect to be subject to its trials

and tribulations. Some would be discouraged by the prejudices, the opposition, and the false and injurious statements, which everywhere beset them; others by the utter disregard which was manifested towards every thing of a religious character; and others, again, would be pained and discouraged to see those few, who at first seemed to listen with eagerness and zeal to the exposition of the Heavenly Doctrines, as soon as they began more clearly to perceive that they were doctrines of *life*, and required them to renounce the evils of their self-love, as well as the errors of a false faith, — which perhaps they had never understood, and had only retained as a lesson in the memory, — when they began to see that the Divine Love, and obedience to the Divine Commandments, must be made primary, and that self-love, and the latudinarian range of its uncontrolled operations and its self-derived intelligence, were to be made subservient thereto, and that the laws of the divine order should rule and govern, both in the individual and the church, — then they began to relax their hold, that they might return to their cherished loves, "one to his farm, and another to his merchandise." And when we have seen this falling-away, and this coldness on the part of others, how has it affected us? Have not we, the professed recipients of these Heavenly Doctrines, too often shown that we were also affected in a similar manner? — we who had made open profession of our faith; and thus, though we had a name, *we also* were ready to die! Where have been our zeal, our energy, our love? What have we been doing for the building-up of these glorious and life-giving truths in *ourselves*, in our *families*, in our *social circles*? What have we done to aid in the dispersion of that mental darkness which surrounds us, and that all-absorbing selfishness which pervades the very atmosphere we breathe? Have we been willing ourselves to make any sacrifice of our own selfishness, of our own comforts, nay, of our luxuries, our overflowings, and perhaps, it might sometimes be added, even of our extravagances, in order to aid in this important duty? If not, then how is it to be done? and why should we be so unreasonable as to expect that others, to whom this light has not yet come, — to whom we have not practically conveyed it, — should manifest more interest than we do ourselves? When we see the spiritual coldness and desolation around us, and this all-engrossing worldly love, each man so intent upon the extension of his treasures upon earth that he cares little or nothing about aught beyond; and when appeals are made to us for aid to assist in sending forth to others the healing waters of the streams of spiritual and eternal life, — we either refuse to listen to the appeal, or respond so feebly, or so apparently unwillingly. There are, perhaps, full three hundred adult persons in our Association, who are either professed receivers of our doctrines, or who believe in them as far as they understand them, and who would like to see them spread abroad to others. Of this number, perhaps not more than one-third contribute any thing for the stated public worship of the Lord; and, of the remaining two-thirds, but a small fraction have had their names recorded on the list of subscribers either to the Missionary Fund or the Book Board. It is true, indeed, that, during the past year, very many have suffered much from pecuniary difficulties: *i. e.*, after providing for all their necessary wants and comforts, there has not been as large a surplus as usual for other investments; and consequently, when every other want was well supplied, there was nothing left for the use of the church, or for the spiritual necessities of our neighbor.

My dear brethren and friends, do not think that I would have you *burdened* by any duties or obligations of this kind. You doubtless already feel but too keenly the deprivations which the present pressure of the times inflicts upon you; but, if you cannot do *as much* as you would wish, is it a good reason why you should not do any thing? Are any of you so poor that you could not (and that, too, even without inconvenience) spare, in addition to your usual current expenses, as much as *five cents per week?* If you can do this, and are in earnest, especially when it is the only amount you contribute to the support of the church you profess to love, and to aid in making those Heavenly Doctrines known to others, then even that small amount will be more than two dollars and a half a year; and three hundred persons paying this much will give us at least seven hun-

dred and fifty dollars per annum; a sum sufficient to perform a great deal of useful and active service. But there are many of you who would be able and willing to do more than this; so that, if you only resolve to do it, and do not need too much persuading or pressing, and will perform your promises to pay without too much dunning, then shall we rejoice in better prospects, and actually experience that ours is a practical religion.

When I accepted the offices I at present occupy in the Association, I found its affairs in a very complicated and indefinite state. There were many in arrears who had promised to pay, and many debts had been contracted which had not been cancelled; and a feeling of deadness seemed to have come over the Association. I am happy, however, to be able to say, that our affairs are now presenting a much more cheering aspect. Within the past year, most of the old indebtedness to the Association has been collected, and its obligations discharged. We are now free from debt, and have this year published five hundred copies of the proceedings of our last Annual Meeting, together with the Reports, and the three Centenary Discourses delivered upon that occasion. We have also presented twelve volumes of New-Church books to the Detroit *Young Men's Society*, and other twelve to the *Mechanics' Society;* besides presenting a few volumes to Mr. Munroe, the late minister of the colored Episcopal Church of the same place, to assist in completing his New-Church library, — who intends to preach and promulgate these doctrines in his intended new home in Central America; and have in hand about two hundred bound volumes, and a large number of pamphlets. Besides those sold, and about sixteen dollars due, and some subscriptions yet unpaid, there is still a balance in hand in the treasury of $48.35; and the Association owns one-half of the stereotype-plates of "Barrett's Lectures," which are now in New York. There has been but little missionary work performed during the past year. In May last, I visited the society near Almont, at their request, and delivered a public lecture in the village, and two in the vicinity (in the neighborhood of the society), which, although the weather was so very unpropitious (raining nearly all the time), were very well attended, and a good deal of interest seemed to be awakened. I also attended a social meeting at the house of Mr. Allan, besides baptizing eighteen children and nine adults, and confirming four; and the next day administered the Holy Supper to twenty persons, members of the society, all of whom had previously been baptized into the New Church. I also attended a funeral at Vermilion, O., and delivered a discourse on the occasion, which was well attended, and appeared to attract much attention.

It is gratifying also to be able to report the return of the Rev. Jabez Fox to the scene of his former labors, and to learn that arrangements have been made for him to preach statedly in this city: indeed, it is probably owing to this that we have the pleasure of meeting with you in this place at our present annual assembly. But you will doubtless obtain more specific information in regard to this subject from his own report, as also what missionary duty he has performed in other parts of our Association. You will also have learned by the "New-Jerusalem Messenger," that our brother and former colaborer in this region, the Rev. A. Silver, has recently made a visit to his former home in this State, and has preached with much acceptance at Cassapolis, Edwardsburgh, Southbend, and other places.

In Detroit, our society has increased in numbers, and, it is hoped, in usefulness and influence. During the strong and wide-spread excitement on religious subjects last winter, we preserved the even tenor of our way. Still our congregations were not diminished, but rather increased; and the number of our members, which one year ago was thirty-three, is now fifty. I have baptized within the past year, in all, fifty-two persons, — viz., thirty adults and twenty-two children, — and confirmed seven. The Holy Supper is administered four times a year, and is faithfully attended. Upon the whole, we ought to feel, and do feel, that we have indeed much to be thankful for, and no ground for despondence. And if, on each returning year, we do but thus renew our strength, always looking to the Lord for ability and guidance, and always

seeking to co-operate in the divine efforts for the regeneration and salvation of man, — living in the happy conviction, that every act of our life is the fulfilment of a duty which we owe to the Lord and our neighbor, — then, whenever the Master calls us away, it will be but to pronounce the blessed and approving words, "Well done, good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

GEORGE FIELD, *Presiding Minister, &c.*

Doc. 2. — *Report of the Acting Committee.*

To the Michigan and Northern-Indiana Association of the New Church.

Although unable to report any very *great* changes during the past year, yet it is gratifying to know that the prospects of the New Jerusalem in this Association are improving and more encouraging. The Society at *Detroit* has increased in numbers during the past year; and regular meetings for worship are held at the society's hall, No. 158, Woodward Avenue. Mr. Field continues as pastor of the society, his labors being highly useful there. The members of the church in Detroit have purchased a lot, at a cost of $2,550; upon which (when entirely paid for) they intend to erect a suitable temple. Social and religious meetings are held by the society at *Grand Rapids*, in their temple, — Mr. James Miller acting as leader; and the Rev. R. Hooper, who resides about nine miles from Grand Rapids, has occasionally visited them, and preached there: but it is to be regretted that they have not yet succeeded in obtaining the regular services of a pastor. At *Almont*, the society holds regular meetings. They have been visited by the presiding minister during this past season; to whose report we refer you for a more minute account of the state of the church there. At Marshall, the society has been re-organized. The brethren there contemplate building a temple, and to employ a minister or missionary. They have been much encouraged and aided by the Rev. Jabez Fox, whose return to this State — the scene of his early labors in the church — we announce to you with heartfelt pleasure. The need of more ministers and missionaries in the Association is indeed made manifest, by the cordial manner Brother Fox has been received, and encouraged in his efforts, at Jackson and vicinity, since his return. A civil society, with Mr. Fox as minister, has been formed at Jackson; and regular meetings for public worship are held in a church edifice which they rent for the purpose. For further information in regard to the state of the church at Marshall and Jackson, we respectfully refer you to the Report of Rev. J. Fox.

Rev. H. N. Strong, who now resides at *Yellow-Head Grove, Ill.*, within about six miles of the limits of this Association, occasionally preaches, &c., in the neighboring localities within this Association. We have not yet been able to procure the services of a missionary, or colporter: hence, in a great measure, many interesting facts in regard to the state of the New Church in the Association are unknown to your Committee. But we hope that arrangements will be made during the present meeting to secure the services of a brother, who will at least visit a portion of the State as a missionary, and thus make a beginning towards the accomplishment of a good and important use in the church. For further information concerning the state of this Association, we would respectfully refer you to the Reports of the Presiding Minister, Book Board, and Treasurer. And, in conclusion, permit us to urge upon you the necessity of the unceasing and earnest co-operation of every individual member and friend of the Lord's New Church, in the performance of such uses as you may deem best to do through the instrumentality of this Association.

Respectfully and kindly submitted.

E. LAIBLE, *Secretary for the Committee.*

Doc. 3. — *Treasurer's Report for* 1857–8.

Dr.		Cr.	
To Books purchased (in addition to those on hand) to donate to Detroit *Young Men's Society:* viz., Noble's Appeal, $1; Bush's Reply to Woods, $1; 19th Century, $1; Rice's Physiology, 62c.; Growth of the Mind, 38c.	$4.00	By Balance due on old subscriptions, from Dr. C. Shepard	$40.00
Do. to *Mechanics' Society:* viz., Compendium, and Life of Swedenborg, $2; 19th Century, $1; Plenary Inspiration, $1; Science and Revelation, 40c.; Rice's Physiology, 62c.; Growth of the Mind, 38c.	5.40	Do. from Henry Vinkle	10.00
To Five Hundred Copies of Proceedings of Sixteenth Annual Meeting of Association, and Centenary Discourses	45.00	Do. from H. Bigelow	1.00
Stamps, Paper, &c., for thirty-seven Letters on business of Association	1.45	From E. Laible, on account of ditto	3.80
Stamps for circulating Proceedings, &c.	1.35	Rec'd for the past fiscal year; viz.:	
Paid Dr. Ellis, balance due to him on Book account	7.15	Jacob Silver	10.00
Paid for Books received from him	32.00	Ephraim Bailey	5.00
Expenses on Journals of Convention	2.50	Manasseh Bailey	5.00
Do. for Journals of Association in "Messenger"	1.30	Walter Fish	5.00
Freight, &c., of Books sent to Dr. Shepard	50	D. J. Holden	5.00
Do. on Pamphlets sent to Jackson	30	Orange Risdon	5.00
Do. on Books received from Dr. Rogers	70	Martin W. Burpee	5.00
Do. on Books received from Rev. H. N. Strong	40	A. S. Howard	5.00
Do. on Books received from A. S. Howard	40	Jas. Miller	3.00
Expenses of Rev. J. Fox on Missionary duty	3.38	H. H. Hatch	2.00
One hundred and fifty Circulars of Seventeenth Annual Meeting	3.00	C. A. Lewis	2.00
Stamps for mailing ditto	1.25	Mrs. Babcock	1.00
Cash Balance in hand, Oct. 15, 1858	48.35	Henry Benson	1.00
		A. B. Copley	1.00
		E. W. Barber	1.00
		C. Wisdom	1.00
		Received for Proceedings, &c., of Sixteenth Annual Meeting	9.55
		Books sold	26.66
		Balance in hand from last year (1857)	10.42
	$158.43		$158.43

Subscriptions yet unpaid	$48.45
Due from Dr. G. S. Rogers, for Books retained by him	16.25
	$64.70

Doc. 4. — *Report of Rev. J. Fox.*

To the Michigan and Northern-Indiana Association.

I returned to Michigan on the 9th of July last, after an absence of more than two years. Preached in Detroit the following Sunday, July 11; and in Jackson, July 18, — at the prison in the morning, and in the Methodist meeting-

house in the evening. The following Sunday, I preached twice in a public hall in Marshall; and continued to do so till the 1st of September. Sunday, Aug. 22, administered the sacrament of Baptism to ten minors and five adults, and the sacrament of the Holy Supper to about twenty persons. There are, at present, seventeen adult members of the church in or near Marshall; and as many more receivers who have not been baptized. They have formed a *civil* society, engaged a hall, and have regular public worship on the sabbath. They propose soon to form a society of the church.

The first Sunday in September, I commenced preaching in Jackson, in pursuance of an agreement to be the minister of a society which was to be formed. The church edifice, on the corner of Mechanic and Cortland Streets, was engaged; we occupying it conjointly with another religious society. The meetings have been well attended, and a good degree of interest is manifested. A civil society has been formed, and a Board of Trustees elected, who are taking measures for the erection of a place of worship. It is well known that the late C. L. Merriman left two thousand dollars for this purpose; and, to this, New Church people here are willing to add fifteen hundred to two thousand dollars more, which will build a comfortable church edifice. Several meetings have been held to take measures for the formation of a society of the church; and this will be done soon. On the 27th September, I visited Kalamazoo by direction of the Acting Committee of the Association; and, the following day, Little Prairie Ronde. Wednesday, preached at Cassapolis to a large congregation; and, Friday, to a full house in Convis, Calhoun Co.

All which is respectfully submitted.

JABEZ FOX.

Doc. 5. — *Report of Detroit Society.*

To the Michigan and Northern-Indiana Association of the New Church.

The Detroit Society, in presenting its Annual Report, would premise, that the past year has been marked by an unusual increase of members, and attendants upon public worship. At the commencement of last winter, Rev. George Field delivered a course of nine (9) lectures on the Mosaic account of the creation of the universe, solar system, &c., according to the New-Church philosophy. These lectures were continued in detail throughout the winter, at our regular place of worship, on Sunday evenings. Although these lectures were not so fully attended as the society desired, they were listened to throughout with a great deal of attention by those who attended; and to these lectures may be attributed, in a great measure, the success which has been noted above. We have preaching in the morning of every sabbath, with an average attendance of about a hundred and twenty five persons; Sunday school in the afternoon, with an average attendance of thirty five children and seven teachers. We have also a doctrinal class after Sunday school, which is attended by about twenty-five persons. This society is composed of fifty two adult members, with an average attendance at the communion service of about thirty. There are nearly twenty copies of the "New Jerusalem Messenger" taken here, besides several copies of the "New-Jerusalem Magazine," "New-Church Herald," "New Church Magazine for Children," &c. Owing to pecuniary difficulties, we have been unable to commence building our contemplated New-Church temple; but trust that, when the results of the late money panic may have passed away, and business again restored to its usual state, we shall be able to add to our list of subscribers, and call in our subscriptions, which will enable us to go on with this most desirable project.

Respectfully submitted, Yours truly,

J. B. WAYNE, *Secretary.*

DOC. 6.—*Abstracts of Letters.*

A letter was received from *Rev. H. N. Streeter*, in which he desires still to be regarded as in connection with the Michigan and Northern Indiana Association, although residing in the State of Illinois. He states that what ministerial labors he has performed during the past year have been mostly in his own vicinity; and by individual arrangements.

A letter from *Mr. H. D. Morton*, Secretary of the Almond Society, states that they regret the inability of any of them to be present at the Association this year; that their sympathies are with it in its efforts to spread abroad the Heavenly Doctrines of the New Jerusalem; and alludes with pleasure to the attendance of some of them at former meetings. He states that the Rev. C. Field made them a missionary visit last May, and baptized eighteen children and nine adults, and confirmed four; that the attendance was good, and the interest considerable; and wishes that they could have, quarterly or even half yearly, similar ministerial visits. That society numbers twenty-four resident members; and they have a Sunday school of about thirty scholars, and meetings every sabbath; Mr. John Marshall being their reader.

Mr. Nelson Bigelow, of Springfield, writes, he regrets that no one will be able to be present from his vicinity this time; but hopes that, in future, it will not be so. Would be glad to have a missionary occasionally. will pay five dollars a year to the Association.

Dr. C. Shepard, of Grand Rapids, says that none will be able to be present from the Rapids this time; hopes soon to be able to do something permanently for the uses of the Association. The society meet every Sunday at their temple; and have appointed Mr. James Miller, reader. Meetings very well attended.

Mr. Ephraim Bailey, of Portland, writes, that, owing to sickness in their family, they very much regret that none of them will be able to attend this year, as they had hoped to do. Himself and brother Monmouth will pay five dollars each for the current year.

Rev. Richard Hooper, Greenville, says his health and circumstances will not permit him to be present with us this year.

Mr. Jacob Silver encloses ten dollars for use of Association, and hopes himself to be present with his daughter Mrs. Sherman.

Rev. A. Silver, of Wilmington, Del., writes as follows:

WILMINGTON, DEL., Oct. 6, 1858.

To the Michigan and Northern Indiana Association of the New Church.

DEAR BRETHREN.—My recent visit to your district has called afresh to my mind the early emotions of joy and delight with which the Heavenly Truths stirred our impressive hearts to action in the juvenile days of the Association, when we fancied miracles within the pearly gates, protected by eternal truths, and seems from every thing that "worketh abomination or maketh a lie;" and when all hearts went forth with open arms for the welcome reception of every one who acknowledged a glimpse of the glorious light; when the Holy City seemed the joy of every heart and the theme of every tongue that came to our gatherings; when it seemed as though every one, who saw the certain light, must, of course, gladly travel with us to the Heavenly Land. I love to retire from the sober reality of my further experience into the buoyant sphere of those young and shining days of new light, and to feel their returning freshness and active vivacity; for they still cling about me like the scenes of my childhood. And well they may; for the cases are parallel. For the new light was the dawning of the morning of a new existence upon inexperienced eyes. And I should rejoice to be with you at your present meeting, to taste again the sweets of social intercourse, to recount the past, improve the present, and anticipate the future.

How much those first days of our new experience were like the days of little children, who have kind parents whom they love and obey! We had found our heavenly Father in a new and most endearing character; we felt sure that we

loved him and one another, and that we were willing to do his will together. And so we went to work in good earnest to enlighten mankind. . . .

But, while we were agreed upon the doctrines, — because we saw them to be true, — we were disagreed as to the best mode of promulgation. And now, when we look back at this state of things, we can see that we were not then using the truths so much for our own regeneration as for the display of our own wisdom and the exercise of our love of dominion, under the mistaken impression that *we* could build up the kingdom of heaven in the world. In all this we had much ardency of feeling and sincerity of intention, but did not really know ourselves. And so it is in the commencement of the New Church everywhere. This was just such a state of things as might have been expected by one who understood human nature. Indeed, I do not see how it could have been very much otherwise, considering the gross selfishness of humanity at this age, and the religious state of the world. And we may never expect to see societies or individuals entirely free from such commotion, till each one has given up all the love of self; and this will require a full state of regeneration.

But shall we remain isolated because our society is not a perfect heaven? We were designed for social intercourse; and, notwithstanding the sinfulness of our hearts, we have always greatly enjoyed our meetings, and, I doubt not, have been much blessed by them. Indeed, brethren, I see but one course for us to pursue; and that is, to come together into societies and associations, and there learn to give up our self-will, and to bear with each other, and be willing that the wishes of the majority should determine the course of action. Do we desire regeneration? The true way to accomplish it is to come together into a society, for instruction from the Word, the reception of the ordinances, and the worship of the Lord, that we may the better see our sins, and repent of them, and know and do our duties in life. The sharp corners of selfishness can only be smoothed off by uniting with others for the promotion of the common good, where the selfish thoughts and feelings can come in contact; and as we there learn to exercise charity, forbearance, and forgiveness, looking to the Lord, our minds will become united by truth and love, and will be gradually fitted for heavenly society. . . .

And, if we would get rid of what evils we have, let us come together in united association for the promotion of use; and there, in the exercise of mutual sympathy, and sorrow for our sins, let us act together in obedience to the Lord's Word, in conquering our evils, and in doing good to one another and to all. We shall then, by this union, be much strengthened in the performance of the work; and the Lord, to whose dominion we individually and collectively yield, will subdue and cast out the dragon, and draw us to himself and to one another by the bonds of indissoluble love. That this may be the happy experience of you all, is the prayer of him whose heart is with you, and who would gladly be there in person.

ABIEL SILVER.

CONSTITUTION OF THE MICHIGAN AND NORTHERN-INDIANA ASSOCIATION OF THE NEW CHURCH.

1. That God is one in essence and in person; that, from love towards men, he assumed Humanity, and glorified it; and that he thus became God WITH US, the Saviour and Redeemer, Jesus Christ.

2. That the Word is divine truth proceeding from the Lord; that it was written by inspiration, and is adapted to all the various states of angels and men; and that thus it is the divine medium by which men are consociated with angels, and by which men and angels are conjoined with the Lord.

3. That the Lord alone is the source of all genuine life, the precepts of which are the Ten Commandments; that these precepts are to be obeyed by man as of himself, with the acknowledgment that the will and power to do them are of the Lord alone; and thus that men are regenerated and saved by the Lord, by means of a life according to his precepts.

ART. I. — This Association consists of all members of the New Church (signified by the New Jerusalem, Rev. xxi.), who reside in Michigan and Northern

Indiana, who may unite with it in the performance of its uses, sign its Constitution, and contribute towards its support. And any adult person not belonging to any society, but acknowledging the doctrines of the New Church, may also become a member by a special vote of the Association, and by signing this Constitution.

Art. II. — The officers of the Association shall be a Presiding Minister (or in case there is no minister in the Association, or present, a President), Recording and Corresponding Secretary, and Treasurer; together with a Book Board, consisting of three members; all of whom, together with as many more as shall be necessary to constitute seven persons, shall be the Acting Committee of the Association. These shall be elected by ballot, at a regular annual meeting of the Association, by a majority of the male members present; and they shall hold their offices for one year, or until their successors are appointed; and shall have power to fill any vacancy that may occur in their number.

Art. III. — It shall be the duty of the Presiding Minister to preside at the annual meetings of the Association, and to have a general supervision over the affairs of the Association between the sessions; and, with the concurrence of the Committee, provide, as far as may be practicable, for missionary labor, the establishment of Libraries, Sunday Schools, and the distribution of Books and Tracts; and to aid and assist in the formation of societies within the limits of the Association.

The Recording and Corresponding Secretary shall make careful and accurate reports of the action of this Association; prepare them for publication, under the instructions of the Committee; preserve and keep on file all documents received by him in his official capacity; keep a record of the proceedings; and open and maintain a correspondence, with such persons as may be necessary, in relation to its welfare.

The Treasurer shall collect and hold, subject to the action of this Association or to its Committee, in the interval between its sessions, the annual subscriptions of its members, donations, bequests, or other properties which may revert to this Association; which moneys shall only be paid out by the Treasurer upon an order signed by the President, and countersigned by the Secretary.

The Book Board shall have charge of all books belonging to the Association, and shall buy, sell, donate, or otherwise dispose of them as they may see best, with the approbation of a majority of the whole Committee.

The Collective Committee shall meet from time to time as may be necessary, or shall communicate by writing on all such subjects as may arise connected with the welfare and prosperity of the Association, and shall make a report as a whole at each annual meeting; as also shall the Book Board and individual officers.

Art. IV. — This Association shall annually report, by its Corresponding Secretary (subject to its instructions), to the General Convention of the New Church; which report shall first be submitted to the Committee, and be approved by a majority thereof.

Art. V. — The regular annual meetings of this Association shall be held on the third Friday, and following Saturday and Sunday, in October of each year, at such places as may be appointed by the Acting Committee, who shall give (by the Secretary) general notice of the same at least two months before the time of meeting.

Art. VI. — This Constitution may be altered or amended by a vote of not less than two-thirds of those present at any regular annual meeting; notice of which shall have been given, through the medium of the most extensively circulated New-Church periodical, at least one month previous.

MISREPRESENTATION CORRECTED.

In a pamphlet recently published by Mr. Otis Clapp, in speaking of the rules of order adopted by the General Convention in 1838, he uses the following language: "These rules were very full and stringent, extending or occupying over eight pages, and comprising four chapters, fourteen articles, and sixty-two sections. Immediately after their adoption, the following resolution, offered by Mr. S. Reed, was passed: —

"'*Resolved*, That it is the sense of this Convention, that no one of the societies now its members, which shall neglect to become organized, according to the rules of order adopted by this Convention, until after the meeting of the Convention in the year 1839, ought thereafter to regard itself, or to be regarded, as a member of Convention.'"

Mr. S. Reed was not at that Convention, and therefore did not offer that resolution, nor any other.

Mr. Clapp regards this resolution as a prolific source of division. It is no part of our present purpose to consider the propriety of this measure at the time when it was adopted. We would simply remind our readers, that, in order to judge correctly of the motives which led to its adoption, they should be well informed as to the actual condition of the church twenty years ago, and of the very loose manner in which some of the societies of the New Church were then constituted, — so loose, if we remember rightly, that there were no records kept, and no means of telling who were members and who were not. Perhaps the Convention, in its efforts to correct an obvious evil, may not have acted in the most judicious manner. It is certain that the resolution has been seized upon by the enemies of the Convention as infringing on the freedom of societies. In the mean time, however, societies of the New Church have continued to multiply and prosper under the auspices of the General Convention, and in full connection with it. Our object in referring to the subject is to correct

the statement as to the mover of the resolution. It was adopted at the session of the General Convention in New York in 1838. The Journal does not state by whom it was offered; but, on referring to the list of the members, it will be seen that Mr. S. Reed was not one of them: indeed, he was not present; and, of course, the resolution was not offered by him. The delegates from Boston were Messrs. J. H. Wilkins, G. J. Webb, and T. B. Hayward.

In an extract quoted by Mr. Clapp from the reasons for forming the Middle Convention, the mover of the above resolution is said to have "made use of the simile, that a horse which will not work in traces must be *broken;* thus showing, that, at least in his mind, there is an idea that something like force must be used to bring refractory societies into what is deemed just order." We know not whether this offensive language, said to have been used by the mover of the resolution, was uttered by any one; or, if by any one, by whom. It was not used by Mr. S. Reed, to whom it is by implication ascribed by Mr. Clapp; nor, we are authorized to say, by either of the Boston delegates.

Mr. Clapp says that this resolution became so obnoxious, that it was, after a few years, rescinded; but he does not tell by whom the motion to rescind was made, although the record in this case is not doubtful. The resolution was rescinded in the year 1841. The delegates from the Boston Society in that year were S. Reed, Otis Clapp, and T. B. Hayward. It does not appear that Mr. Clapp moved in the matter which is now so obnoxious to him; but we find in the Journal, that it was "*Voted*, on motion of Mr. S. Reed, that the standing resolution concerning the organization of societies, on page 444 of the Journal of 1840, be annulled."

Our sole design in noticing this pamphlet is to correct this gross misstatement in regard to one of the editors of this Magazine.

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Aug. 31, 1858.

MY DEAR SIR, — Mr. J. Y. Scammon is now here, with his son and two daughters; and we have conversed often in harmony on matters of the church, of her history, and of the means of promoting her welfare and extension. Next Friday, he will return to Stutgard; where I shall follow him on Saturday, Sept. 4, to attend our Eleventh Annual Convention, to be held there on the 5th September. I read to him, and to my old friend Dr. Moser, — a clergyman of the Old Church, who is at present my guest, — my answer to the remarks on my last letter to the "Watchtower of the South," — the organ, as previously mentioned, of that numerous party who expect an earthly New Jerusalem, and have therefore sent a committee to Jerusalem. The object of my answer was to defend the character, the organization, and the doings of the New Church against their misrepresentations and attacks. Mr. Scammon and Dr. Moser had little hope that my letter would be inserted in that paper of our antipodes. If it should be inserted, it would be a favorable event for the New Church. I do not participate in this fear; but think they will insert it, as they did my two former letters, and accompany it with further objections; which, however, will not satisfy all their readers. We have already gained, or rather the truth has gained, very much, if only the existence of the New Church and of the Heavenly Doctrines is made known to the public. Our adversaries have hitherto generally either misrepresented our doctrines, and even our history and present state, or have been altogether silent on the subject.

BERNE, Sept. 8.

On the 5th instant, we had a numerous meeting at Stutgard; at which, after the sermon, the address of the General Conference of the New Church in England was read with great approbation. Mr. Scammon and family, and Dr. Moser, were also present. The former travelled the same day with me to Ulm; where we had, in the evening, a conversation with Dr. Kamerer's lady, and, on the next morning, with the doctor himself. Afterwards we travelled together, notwithstanding the bad weather, to Zurich and Wädensweil, on the Lake of Zurich; where we paid a visit to Mr. Rentch and his wife, and to Madame Baumann and her daughter, Madame Bertha Pestalozzi, — a well-educated and intelligent lady, — who are followers of Mr. Werner, but who read our books. On the 7th September, we reached Berne; and, the same evening, I paid a visit to the four sisters Durheim, where I also found Madame Ray, now gained for the truth, and also Mademoiselle de Struve, — a zealous member, who had returned here to accompany to the tomb the body of her niece, who had read some of our books with approbation near the close of her life. To-day I was invited to meet in the afternoon with Mr. Scammon and his family. The children desired to have the company of Miss Mary Durheim — a well-instructed and very zealous receiver of the truth — for some days at Vevay; which place we shall reach to-morrow with Lady de Struve, whom I had accompanied to her brother, Mr. Amand de Struve, counsellor of the college, and for some time *chargé d'affaires* of the Emperor of Russia for Switzerland. My endeavors to console him, by the assistance of the Lord, were not in vain, as our Heavenly Doctrines afford consolation which the Old Church cannot give.

{ VEVAY, PAYS DE VAUD,
{ SWITZERLAND, Sept. 13.

We reached Vevay on the 9th instant; and I introduced Mr. Scammon and his children to Madame de Manuel, born de Struve, sister of Mademoiselle de Struve. She and her family were much pleased to make the acquaintance of such a true Newchurchman. All these receivers were soon brought by him to the acknowledgment, that the New Church cannot come to her full growth without an external form suited to her doctrine; and that they should at least have a missionary-preacher,

who should preach for them from time to time, and administer the Holy Supper. "Do call," he added, "Dr. T., from T., and let us have the first morning service next Sunday, according to the German Liturgy and Hymn-Book of the New Church in the United States, of which I will send you some copies." As they fully agreed, we had the first worship of the New Church in Switzerland at Campagne Empereur, near Vevay, on the 12th of September, at which sixteen or seventeen persons were present, and, among them, Mr. Chevier and two Russian nobles. I preached from Matt. xiv.; and the Holy Supper was administered to some of them. I do not remember that I have written you, that Mr. Scammon, who was one of several gentlemen who promised to contribute one hundred dollars each to defray the expense of the publication of the manuscripts and reprints, has paid me that sum as his part; which I accepted thankfully, as the expenses of the manuscripts and reprints are not yet fully covered.

SEPT. 20.

After an excursion, with Mr. Scammon and family, and Miss Durheim, and the two Russians, to Chamounix, we yesterday had a second morning service at Campagne Empereur, and a sermon from Matt. viii., which was also heard by the proprietor of the house in his own room; and I afterwards heard that he declared that he was better pleased than with the sermons he had heard at Vevay.

TUBINGEN, Sept. 26.

I reached my home yesterday, and found here all the numbers of the "Watchtower" which contain the letters I had sent to the editor, and, amongst them, the last, which I mentioned above, with objections appended which require no further answer. The editor does not agree, that, in Luke xvii. 20, the words *μετὰ παρατηρήσεως* mean "sensually perceivable;" which meaning, however, is required by the opposition of the words, "the kingdom of God is within you." I had no hope that persons who are confirmed in the literal interpretation of the Lord's predictions would be gained for their spiritual sense: but I could hope that a letter, written in the spirit of charity, might make a favorable impression on some minds, and remove prejudices; and so it was. A clergyman of the Old Church told me that my letters made such a favorable impression on him and some friends, and, amongst them, another clergyman. Our ideas on the atonement and redemption especially pleased them. He, at the same time, expressed his dissent from the editor's answers, which, he said, were violent and inconclusive. Mr. Scammon purposed remaining at Vevay during the winter, at the hotel *Aux Trois Couronnes*.

I am now continuing the publication of the "Index Biblicus," and of the fourth part of the German "True Christian Religion," as well as of a reprint of the "Summary Exposition of the Doctrines of the New Church," — the precursor of the "True Christian Religion." Some sheets were prepared during my absence, but awaited my return before being printed.

I remain, my dear sir, with great esteem, yours very truly,

EMANUEL TAFEL.

FROM OUR CORRESPONDENT IN FRANCE.

LA CHATRE, Oct. 2, 1858.

DEAR BROTHER IN THE LORD, — In my last letter, I gave you an account of certain matters contrary to the *liberty of worship;* and the position of things seems not to be ameliorated. There is in France the liberty of *indifference to worship;* there is the *liberty of scepticism*, and that of *philosophy:* but real *liberty of worship* does not exist. Why is it thus? Because, at the bottom, there is, in general, great indifference to the idea of religion; and because that Catholicism, which is the religion of the majority, is less a religious than a political system: therefore, Catholicism adapts itself readily to this indifference; but it does not thus adapt itself to that which differs from it.

I met once a woman of much sense, who was distressed at the indifference to religion on the part of her son. She said to him, "Be Jew, be Protestant, be Mahometan; choose between the different religions: but you must adopt one of them; for I have never found any thing so afflicting as to have no religion." But Catholicism reasons not

thus; and it prefers to know that you are indifferent, a sceptic or an atheist, rather than to know you have sentiments of *Christianity* at *variance* with its teachings.

This disposition of Catholicism, which renders religion almost a *matter of policy*, and not of *conviction*, is a very great obstacle to the liberty of worship; and, as Roman Catholicism is absurd, reasonable men desire not to pass for religious, if this is to be considered as being Roman Catholics. The religious earth is, then, burning with us. No one avows his faith, if he has any; because, if he is not a Catholic, he is exposed to a thousand little miserable persecutions on the part of Catholicism, of his family, of his friends, Catholics in faith or in appearance, but who fear to render themselves obnoxious to this system, — a system which is thus the butt of the sarcasms of the sceptics, who confound those who have any faith in religion with the warmest partisans of Roman absolutism.

It is this state of things which renders it so difficult to give any idea as to the statistics of the New Church in France; because, in being explicit, I expose those of whom I speak to vexations. I shall, then, be careful in mentioning the proper names even of the receivers in the city.

I will, however, speak of St. Amand; because there, for a long time, things have been conducted openly, and the worship of the New Jerusalem has been performed without fear. I can, then, give you the details of this interesting church.

You know that our brethren at St. Amand are under the immediate direction of our common friend, Mr. Le Boys des Guays. But although he has the general direction, yet all our brothers participate in the management, in such sense that each one in turn reads the Holy Word, and gives, if he thinks proper, some explication. This plan has great advantages. In the first place, it calls all to conduct the exercises of worship; and if our friend should be taken from us, or if religious intolerance should prevent our assembling, worship could continue without impediment as family worship: each one could freely exercise it at his house with his relations, as a part of the meeting. In this manner, the penal code would not be applicable to it; although our adversaries pretend that it is applicable, notwithstanding the right of worship to all assemblies, even religious assemblies, of less than twenty persons.

This being thus regulated as a future protection, as to the rest, Mr. Le Boys des Guays puts at the disposal of the New-Jerusalem society a room in his house, which is destined exclusively to its meetings for the present and for the future. There are two meetings each sabbath, — one in the morning for the children, but at which the parents and other persons can also be present; and one in the evening for others. The meetings in the morning, at which I have been present, were very interesting to me. Besides the reading from the Word (the New Testament), the children recite from a chapter of the "Doctrine of Charity," which has been printed separately, and which is taken from the "Arcana:" it is their *catechism*. In the first place, they learn it by heart, and then give the ideas that have been developed by it in their minds, each according to his intelligence. And this has many good effects. The children learn in this way the essential points of doctrine, and those which are most comprehensible; and, besides, they become accustomed to the language of our author and to his manner, which, at a later period, much facilitates the study of the other works. Mr. Le Boys des Guays employs much of his time in the moral training of these children: and he knows what has been their conduct from one sabbath to another, from the reports which he requires from their families; and then, in each other's presence, he constrains them to confess and to become sensible of their faults; and he addresses to them paternal representations, which always much affect them, and which help to prevent them from again falling into their evils.

The meetings in the evening are of very great interest, and this interest increases each day: for Mr. Le Boys des Guays, who, when he is weary, has a sort of impediment of speech, has now conquered this, so that the instruction he gives is no longer laborious to him, and this instruction becomes more valuable and rational; and I was much impressed, on my last visit at St. Amand, with the sensible progress of this sort of instruction. Besides, there is

in these meetings such a heart and soul, that one feels the truth of the words, "*Where two or three are gathered together in my name, there am I in the midst of them.*"

St. Amand is a very orderly city; well built, well paved, and very clean throughout. There is some little commercial movement; and the Canal of Barny, which runs along the city, increases this movement. This city is in the precise centre of France, as if it were from this centre that the light was one day to spread abroad; and, in fact, already — by the publications of Mr. Le Boys des Guays, which are now in all the public libraries in the principal places — this is the case, although not yet perceived by many. I suppose that one-half of the people of St. Amand know and appreciate our doctrines; but many of the causes which exist everywhere — such as the intolerance of Catholicism, and even that of scepticism — prevent them from declaring themselves: also Mr. Le Boys des Guays does nothing to press the doctrine upon the people. The truth is, then, they may see it in its own light, — it descends to them from above; but he does not wish at his house those who come from curiosity, or who are indifferent to the services. I infer that there is a great progress in the manner in which the doctrines have been received for some time back at St. Amand. In general, in France, the first receivers were men; and their wives were in connection with the Catholic church, where they have remained. There have been also some women who have adopted the new doctrines without their husbands; and there were few, until the present time, who came husband and wife together. This happy result is now taking place at St. Amand; and, for a considerable time, the new views have been received by husbands and wives simultaneously; and these receivers have soon felt the ties of conjugial affection drawing them into a new union, and they experience upon this earth the commencement of the delights of heavenly conjugial love. There are, then, few of the receivers who are in an isolated condition. They come as families; and their children are brought up in the faith of the New Church, and advance in a striking and interesting manner. There are some families amongst us who count three generations, — grandfather and grandmother, their children and wives, and the grandchildren.

The consequences, material and visible, to all of the New Jerusalem, fail not to strike those even who have no sympathy with our doctrines. Judge, then, how it is with the others. All our brethren at St. Amand present to the population of this city a unique spectacle in France: it is that of good conduct, of a morality always consistent, of exemplary gentleness of character, and of intercourse with others pure and agreeable, either amongst each other or with the world at large. They know well that a Newchurchman is incapable of deception and of evil conduct. They also desire to hold intercourse with him, whether it be upon matters of business or of morality. They know that they can fully confide in him. There results from this a moral consideration for them of a peculiar nature. There are amongst us many workmen; but as, since they have entered the church of the New Jerusalem, they have ceased to frequent the drinking-houses, they are industrious in their habits, and a great and interior satisfaction is felt by their families and friends. They live very happily, and do not lack employment, but quite the contrary. They have *all* arrived at a position of prosperity (naturally speaking) that they have never dared to hope for.

The Lord has blessed and given to them, as a correspondence to the intellectual treasures which his mercy has planted in their hearts, the good things of this world in a measure sufficient to allow them to bring up their families in a Christian-like manner, and, in the mean time, to make progress in the love of the Lord. This state of comfort which his mercy has accorded to them has thus been a real blessing.

I thought it would be pleasant to you, my dear brother, to be informed of a state of things so satisfactory. The church of St. Amand is, if I may say so, the *model* church in France; and I sincerely wish that I could see a great number in France so favored by the mercy of the Lord, and as worthy of possessing it.

Accept, dear sir and brother, the assurance of my Christian affection.

BLANCHET.

NEW-CHURCH SOCIAL INTERCOURSE IN BOSTON.

[The following cards of invitation have been issued by the respective Committees which have these subjects in charge: —]

SOCIAL MEETINGS.

The Social Meetings of the Boston Society of the New Jerusalem will be held in the vestry of the New-Jerusalem Church, on the following Thursday evenings, at seven o'clock: —

1858.

Nov. 18. Social Meeting.
Dec. 9. Lecture by Benj. Worcester.
,, 23. Sacred Music.

1859.

Jan. 6. Lecture by W. A. Wellman.
,, 20. Lecture by P. W. Chandler.
Feb. 3. Lecture by W. D. Philbrick.
,, 17. Sacred Music.
March 3. Lecture by James Reed.
,, 17. Social Meeting.

These meetings are intended to promote social intercourse among those interested in the doctrines of the New Church. Each meeting will close with a chant.

The lectures will commence at half-past seven o'clock *precisely*.

Edwin H. Abbot,
John Dean,
Edw. A. Gibbens,
F. O. Whitney,
Jos. Worcester,
} *Committee.*

NEW-CHURCH SOCIAL DANCING-PARTIES.

Arrangements have been made this season for four parties at Union Hall, Washington Street, opposite Boylston, on the evenings of Thursday, Dec. 2 and 30, 1858; and Thursday, Jan. 27 and Feb. 24, 1859.

The Committee desire to extend an invitation to all those who make the New Church their place of worship; and they will esteem it a favor if you will report to one of their number the names of all who have not been invited, and to whom you think an invitation should be sent.

Dancing will commence at seven o'clock. The expenses will be met, as usual, by subscription.

Chas. H. Little,
Geo. T. Hawley,
George B. Davis,
Nathan Hobart,
Chas. H. Heath,
} *Committee.*

SPIRITISM.

It may be remembered by our readers, that the following resolution was adopted by the Massachusetts Association, at its meeting in Boston, in April last: "Resolved, that the Committee of Ministers be requested to consider the subject of what is usually known as 'Modern Spiritualism,' and to endeavor to learn what the doctrines of the New Church teach in regard to it, and what are the duties of its members in relation thereto; and that they be authorized to present the result of their deliberations to the Association at its next meeting, or in print previous to that time."

The response of the Committee to the above resolution, at the recent meeting of the Association in October, occupied about two hours in the reading, and was listened to with intense interest by a crowded audience. It was ordered to be printed; and will be shortly published by George Phinney, at the office of this Magazine.

INSTITUTION OF A NEW-CHURCH SOCIETY IN WARMINSTER, VA.

We learn that the Rev. Abiel Silver has recently visited Warminster; and, on the 15th of November last, instituted the "Warminster Society of the New Church," consisting of ten members. Mr. Silver writes that other persons are reading and interested, and the prospects look promising for additions to their number. Warminster is the residence of N. F. Cabell, Esq., who is well and extensively known in the church, and is a member of the Executive Committee of the General Convention.

NEW CHURCH IN BROOKLYN, N.Y.

We are pleased to learn that the receivers of the doctrines of the New Church in Brooklyn, N.Y., who have met together for worship, for a considerable time past, under the leadership of one of their number, have recently engaged the services of Mr. James E. Mills for the ensuing year. Mr. Mills has been for some years intimately associated with Professor Agassiz in the preparation of his great work on natural history. He was licensed to preach the doctrines of the New Church at the recent meeting of the Maine Association in Bangor.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical,—now in the thirty-first year of its existence,—to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord—"*Suffer* little children to come unto Me"—are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its fourth year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

Just Published.

THE TRUE CHRISTIAN RELIGION; containing the Universal Theology of the New Church. By EMANUEL SWEDENBORG. In 1 vol. 8vo, of 576 pages. With a newly engraved Portrait of Swedenborg. Price $1.

☞ A liberal discount made to those who buy to sell again, or in large quantities. Orders may be addressed to

JOHN L. JEWETT, Agent,
346, BROADWAY, NEW YORK.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.
The Sabbath. By H. A. Worcester. Cambric, 37 cts.
White Dove. 33 cts.
Happy Family. 33 cts.
Clara. By Mrs. Carter. 10 cts.
Juvenile Ballads. By Mrs. Carter. 8 cts.
A Catechism for Children of the New Church. By S. Worcester. 10 cts. [per dozen.
Questions to the Sacred Scriptures. 12 cts.; $1.20
Questions on the Four Gospels. By B. Worcester. 31 cts.
Jessie, and other Stories. 12½ cts.
Obedient Boys, and other Stories. 12½ cts.
Lessons and Verses for Young Children. 12½ cts.
The above three books are bound in one volume. Cambric, 37½ cts.
Caterpillars, &c. By Clowes. 2 cts.
My Little Guide. 6¼ cts.
American Tales. 6 cts.
Child's First Book of Religious Instruction. 6 cts.
Child's Home Book, &c. Stiff covers, 12½ cts.
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The above three books are bound in one volume. Cambric, 37½ cts.
Home Verses for Little Folks. 12½ cts.
Little Child's Friend. By Mrs. Doughty. 37½ cts.
Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.
Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.
Rainbow Explained. By Clowes. 6 cts.

MEETINGS OF THE CONVENTION AND THE ASSOCIATIONS.

The GENERAL CONVENTION	at Philadelphia, on Wednesday, June 8, 1859.
The ILLINOIS ASSOCIATION	Chicago, Friday, Oct. 15, 1858.
The MAINE ASSOCIATION	Bangor, Friday, Aug. 27, 1858.
The MARYLAND ASSOCIATION	Baltimore, Thursday, Nov. 4, 1858.
The MASSACHUSETTS ASSOCIATION	East Bridgewater, Thursday, Oct. 7, 1858.
The MICHIGAN AND NORTH. IND. ASSOCIATION	Friday, Oct. 15, 1858.
The PENNSYLVANIA ASSOCIATION	Upper Darby, Thursday, Aug. 26, 1858.
GENERAL SOCIETY IN OHIO	Bellefontaine, Friday, Sept. 24, 1858.

NEW JERUSALEM MAGAZINE,

AND

NEW CHURCH MAGAZINE FOR CHILDREN.

NOTICE is given, that the Board of Publications of the General Convention have engaged the services of Mr. GEORGE PHINNEY as publisher of the "*New-Jerusalem Magazine*," and of the "*New-Church Magazine for Children*." Mr. Phinney has taken rooms at No. 19, Winter Street (up stairs). This is one of the most convenient and central positions that can be obtained in the city, and in the immediate vicinity of one of the largest publishing houses in Boston.

All communications intended for either of the above-named publications, and all payments, should be forwarded to Mr. GEORGE PHINNEY, No. 19, WINTER STREET, BOSTON; and subscribers are requested to inform Mr. Phinney, without delay, of any irregularity in the delivery of either of the Magazines.

Mr. Phinney intends to keep a complete assortment of the Works of Swedenborg, and of the Collateral Writings of the New Church. All orders for books will be filled promptly at the lowest rates.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 19, Winter Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE, AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

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AMBROSE WARREN . . . . . Bangor, Me.	W. G. DAY . . . . . Urbana, O.
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